

THE CHAIN OF LIGHT

VOLUME 1

TRANSLATED THROUGH THE BLESSINGS OF
GHAUS UL WAQT HUZOOR MUFTI-E-AZAM HIND

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM RAZVI NOORI

FROM: TAZKIRA MASHA'IKH E QAADIRIYAH RAZVIYAH
BY MAULANA ABDUL MUJTABA RAZVI

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Huzoor Muhadith-e-Kabeer

Dedicated To

Taa jedaare Ahle Sunnat

Shamsul Aarifeen

Ghaus-ul-Waqt

Huzoor Mufti-e-Azam Hind Ash

Shah Abul Barkaat

Muhiy'yudeen Jilaani Aale

Rahmaan Muhammad

Mustafa Raza Khan



TRANSLATOR'S NOTE

All Praise is due to Almighty Allah, Durood and Salaams upon our beloved Rasool ﷺ, his Noble Family, illustrious Companions and all those who follow the path of righteousness.

Over the years, many friends and well-wishers have pointed out the need for a book to be published which discussed the lives of the Masha'ikh (Grand Masters) of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah. In heeding to this call, the Imam Mustafa Raza Research Centre has translated a book called "*Tazkira Masha'ikh Qaadiriyyah Razviyah*" which was originally written by Maulana Abdul Mujtaba Saheeb. The English translation of this book is before and is entitled "*The Chain Of Light*". This translation is based on the translation of Tazkira Masha'ikh Qaadiriyyah Razviyah as well as a compilation of other documents on the lives of the great Masha'ikh which have been put together here. Also I have briefly added two sections dealing with the much summarised biographies of two great luminaries in this era to which I owe all my success and it is through their blessings that I have been able to fulfil this responsibility. These personalities are none other than Taajush Shariah Rahbar-e-Tariqat Allama Mufti Mohammed Akhtar Raza Khan Qaadri Azhari Qibla and Huzoor Muhadith-e-Kabeer, Hazrat Allama Zia ul Mustafa Qaadri Amjadi Qibla. May Allah grant them both long life and good health and May we remain in their shade of Mercy forever.

This book is the re-print of the original book which was published in 2002. Since then, we have received numerous calls to republish the book, but due to it being a very expensive book to reprint, we were not able to fulfil this demand. However, this year, Alhumdulillah due to the generous support of a kind donor we were able to re-publish the book. As it is well known, the Imam Mustafa Raza Research Centre distributes all literature

Free Of Charge and thus does not profit in any way from books etc. Special thanks to Haji Mohammed Amod and all others who have assisted in proof-reading and assisting in the revising and printing of this new edition of “*The Chain Of Light*”.

Sag-e-Mufti-E-Azam

Muhammad Afthab Cassim Al-Qaadiri Razvi Noori



Seek the Assistance and Blessings of The Awliyah Allah

It is absolutely permissible and a means of blessing to seek assistance from the Awliyah Allah (Alaihimur Ridwaan) as they are the beloved servants of Allah. Almighty Allah says in the Glorious Qur'an: "*Then undoubtedly, Allah is his helper and Jibra'eel and (all) the pious believers and after this, even the Angels will support him.*" [Surah Tahreem Verse.4]

In the commentary of the above mentioned verse of the Holy Qur'an Hazrat Allama Aaloosi رحمۃ اللہ علیہ says that the word Maula in this verse means Nassir which means Helper. In another verse of the Holy Qur'an Almighty Allah says: "*Your helpers are Almighty Allah and His Rasool and those Muslims who perform Salaah and give alms and make Ruku*" [Surah Maa'idah Verse.55]

It is an authentic Hadith of the Holy Prophet ﷺ that it has been narrated by Hazrat Abdullah bin Mas'ud رضي الله عنه that the Holy Prophet Muhammad ﷺ has stated, "*When the animal etc. of any person flees into the woods, then he should say thrice, O servants of Allah help me! O servants of Allah help me! O servants of Allah help me!*" [Hisn Haseen Pg.163]

Hazrat Allama ibn Juzri رحمۃ اللہ علیہ says that it has been reported from a certain person that once one of his animals went astray. He knew the words of the said Hadith. Through the blessing of this, Almighty Allah caused the animal to return to him. Quoting another narration from Tabrani Hazrat Allama ibn Juzri رحمۃ اللہ علیہ states, "*If one is ever in any need then he should say O' servants of Allah! Assist me. O servants of Allah! Assist me. O servants of Allah! Assist me.*" After narrating this Hadith Allama ibn Juzri رحمۃ اللہ علیہ quotes the Narrator where he says, "*I have found that to be very effective.*"

In Hirz-e-Thameen, the commentary of Hisn Haseen Allama Mulla Ali Qaari ﷺ states the following concerning the above mentioned Hadith: “*Certain reliable Ulama have stated that this Hadith Shareef is Hassan (in merit). It is very much needed by travellers and it is narrated by great spiritual leaders that this (Hadith) is authentic. (In other words through it ones problems are solved).*”

Hazrat Allama Jalaludeen Suyuti ﷺ has quoted a Hadith with reference to Tabrani Shareef on the authority of Hazrat Abdullah ibn Umar ﷺ that the Holy Prophet ﷺ said, “*There are certain of Allah’s servants that have been appointed to fulfil the necessities of the people. People will call to them in their times of need. They are protected from the punishment of Almighty Allah.* [Jaame Sagheer Pg.78 Vol.1]

Allama Abdul Wahaab Sha’raani ﷺ in his distinguished book Tabaqaatul Kubra narrated many incidents in which the Awliyah have helped from great distances. A few of these incidents are being quoted so that the true belief of the Ahle Sunnat wa Jama'at is clearly identified. Allama Abdul Wahab Sha’raani ﷺ states that Hazrat Shamsuddeen Muhammad Hanafi ﷺ was performing ablution in his room when he suddenly threw his wooden sandal into the air. It disappeared although there was no way for it to exit the room. He gave the other sandal to his disciple and asked him to keep it until the first one returned. After some time a certain person from Syria arrived with the sandal and some money as gifts and said, “*May Almighty Allah give reward you for this.*”

The man mentioned that the actual incident which occurred as follows: “Once when a thief sat on my chest and was about to slaughter me, in my heart I said, “Ya Sayyidi Muhamadin Ya Hanafiyu” then suddenly this sandal appeared and struck the thief on his chest with such force that he became dazed and collapsed and Almighty Allah saved me through your blessing.” [Tabaqaatul Kubra Pg.95 Vol.2]

Hazrat Allama Abdul Wahab Sha'raani رض when explaining the status and significance of Hazrat Moosa Abu Imran رض states: “*When any of his mureeds would call out to him from anywhere, he would answer them even if he was a year's distance away or even more than that.*” [Tabaqaatul Kubra Pg.29 Vol.2]

Hazrat Allama ibn Hajar Makki (Radi Allahu anhu) states, “*It is from amongst the blessings of the Awliyah Allah that through their blessings it rains upon the people (and) fighting is alleviated, if not the earth would be full of destruction.*” [Fatawa Hadeethia Pg.221]

Those who reject the above mentioned and try to corrupt the minds and hearts of the simple unsuspecting Muslims are not the Ahle Sunnah Wa Jama'at nor are they true Hanafis. Those who obtain assistance from the Awliyah Allah and believe (The Awliyah) have power over certain things with the permission of Allah are the true Ahle Sunnah. We should always follow the path of righteousness and hold firm to the daaman of the pious servants of Allah. Visit the Mazaars of the Awliyah, Make Faateha, Remember them on the Urs and attain their blessings at all times. This is a means of attaining closeness in the Court of the Holy Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ, for these are those pious and chosen servants who sincerely and truly love our Master Hazrat Muhammad صلی اللہ علیہ وسالہ وآلہ وسالہ.

1st Noor

Khaatimun Nabiyeen

Saahib-e-Kaaba Qausain

Mahboob-e-Rab'bil

Mashriqain Wal

Maghribain Hazrat

Ahmad-e-Mujtaba

Muhammad Mustafa



The First and the Greatest Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah is the Illustrious Habeeb of Allah, The Beloved Rasool-e-Akram, Hazrat Ahmad-e-Mujtaba Muhammad Mustafa ﷺ

Most Blessed Name: The Beloved Rasool ﷺ has numerous names that have been bestowed upon him. In the skies he is known as Ahmad and Mahmood, and on the earth, he is known as Muhammad ﷺ. In the Taurah, The Holy Prophet ﷺ is called Ahmad, Sahook and Qataal ﷺ and in the Injeel he is known as Haamid ﷺ. Some great Sufis have said that there are one thousand names of Allah and one thousand names of the Prophet ﷺ [Zirkaani vol.3 pg. 113]

His Unique Titles: The Beloved Rasool ﷺ has been blessed with many unique titles such as Abul Qaasim and Abu Ibrahim. Hazrat Jibra'eel ﷺ often addressed him by saying, ‘As Salaamu Alaika Ya Abu Ibrahim’ Salaams upon you O Father of Ibrahim. [Zirkani vol.3. pg 151]

His Blessed Genealogy: The family tree of the Prophet ﷺ from his father is as follows: Muhammad ﷺ the blessed son of Hazrat Abdullaah ﷺ son of Hazrat Abdul Mutallib son of Haashim, son of Abd Munaaf son of Qas son of Kilaab son of Mur'rah son of Ka'ab son of Lawi son of Ghaalib son of Fahr son of Maalik son of Nuzr son of Kinaana son of Khuzaima son of Murik'ka son of Ilyaaas son of Muzar son of Nazaar son of Ma'ad son of Adnaan. [Bukhari Shareef]. The Genealogy of the Prophet ﷺ from his blessed mother is as follows : Hazrat Muhammad ﷺ the blessed son of Bibi Aamina (radi Allahu anha) daughter of Wahb, son of Abd Munaaf, son of Zahra son of Kilaab son of Mur'rah. Both these family trees come together at Kilaab bin Mur'rah and they further come together at Adnaan. It has been accepted that Adnaan was from the descendants of Nabi Ismail ﷺ and Hazrat Ismail ﷺ is the son of Hazrat Ibrahim ﷺ. [Madarijun Nabuiwat vol.2 pg14]

This shows that the Holy Prophet ﷺ is a descendant of Hazrat Ibrahim ﷺ from both parents. The Historians have shown that the maternal and paternal forefathers of the Prophet ﷺ were pious and pure people. [Ibn Sa'ad]

Noor-E-Mustafa ﷺ: Before the creation of the Noor of the Prophet ﷺ, the Divine Kingdom of Almighty Allah was a hidden treasure. When Almighty Allah willed to reveal this, He created the Noor of the Holy Prophet ﷺ. From the Noor of the Holy Prophet ﷺ, Allah created the Lauh (protected tablet), Qalam, Arsh, Kursi, the moon, the stars and paradise. It has been stated in Hadith-e-Qudsi that Almighty Allah says, “*If I had not created Muhammad ﷺ, then I would not have created Adam ﷺ, nor would I have created Heaven and Hell. If I have not to create him, then I would not have created the universe. If I had not created you, then I would not have created the world.*”

The Prophet ﷺ says, “*Almighty Allah created my Noor first and He created the entire universe from my Noor and I am from the Noor of Allah.*” From the above mentioned Hadith-e-Mubarka it is evident that Almighty Allah first created the Noor of the Prophet ﷺ and from this Noor, he created the entire universe. [Rauzatun Naeem fi Zikrin Nabiyil Kareem]

The Noor of the Prophet ﷺ was placed in the forehead of Hazrat Adam ﷺ and then travelled through generations of pure bodies until reaching Hazrat Ibrahim ﷺ and Hazrat Ismail ﷺ. This Noor then travelled till it reached Hazrat Abdullah ﷺ and then it entered the blessed womb of Bibi Amina ﷺ.

Miraculous Events in the Womb: Bibi Amina ﷺ says that she did not feel any discomfort during her pregnancy, for the first six months. She further stated that after the sixth month, she could feel a special light

inside her. She then dreamt of an Angel, who informed her that she was carrying the Final Messenger in her womb. The Angel also informed her that when the Prophet ﷺ would be born then a great light will manifest itself, which would allow her to clearly see the huge buildings of Syria and Basra. Bibi Amina ؓ says, “When Prophet ﷺ came into my womb, my first month was Rajab. In this month, I saw a very bright and fragrant person in my dream. I asked who he was and he replied that he was Hazrat Adam ﷮; I asked his reason for coming and he said, I have come to give you glad tidings, that the Master of the Worlds is in your womb.’ In the same way, in the second month I saw Hazrat Sheeth ﷮, in the third month Hazrat Idrees ﷮, in the fourth month, Hazrat Nooh ﷮, in the fifth month, Hazrat Hud ﷮, in the sixth month Hazrat Ibrahim ﷮, In the seventh month, Hazrat Ismaeel ﷮, in the eighth month, Hazrat Moosa ﷮ and in the ninth month, Hazrat Esa ﷮, and every one of them blessed me with glad tidings.” [Rauzatun Naeem]

THE MOST BLESSED BIRTH IN THE UNIVERSE : The Most beloved Rasool ﷺ and the Leader of the Universe was born on Monday the 12th Rabi ul Awwal, 53 years before Hijrat coinciding, 20 April 571 at the time of Subh Saadiq. It has thus been the manner of the people of Makkah, that on the 12th they would go to the blessed home of Rasoolullah ﷺ to make ziyaarah and commemorate the Meelad Shareef [Madarijun Nabuiwat vol.2 pg.14]

The Most Blessed Childhood: As a child, Prophet ﷺ was given in the care of a nurse called Daai Halima Saadiya ؓ. This was the tradition of the Arabs. Before being given to her, the Prophet ﷺ was suckled by Bibi Amina, Hazrat Suwayba and Hazrat Umm-e-Aiman (radi Allahu anhuma). Daai Halima ؓ says that when she brought the Prophet ﷺ to her home, she would never have to burn a lamp at night, since the Noor of the Prophet ﷺ brightened her entire home. She also states that when she suckled Rasoolullah ﷺ, then he would only take milk from the right

breast and not from the left, leaving this, for Bibi Halima's son (*radi Allahu anhum*). He in turn would abstain from drinking from the left, and would never drink milk before Rasoolullah ﷺ. She further states that the Prophet ﷺ was always pure and clean as a child. He never messed the bedding with passing urine or stool. Whenever he would need to answer to the call of nature, he showed a sign and would then do so. She says that she never needed to rinse his blessed mouth or clean him, as she would only make the intention and she would find that this was already done. Bibi Halima ﷺ says that the Prophet ﷺ grew very swiftly and his progress was completely different from any other child. He grew in a day, what other children grew in a month and in a month; he grew what other children would grow in a year. She says that when he was 2 months old he could sit very well. At 3 months, he began to stand. At 4 months, he walked holding the wall and at 5 months he walked and talked very well.

In his first stages, the first words he said were, "Allahu Akbar Allahu Akbar Alhumdu lil laahi Rab'bil Aalameen" Bibi Halima ﷺ says, "At night I would often here him read, 'Laa ilaaha ilal laahu Qudoosun Qudoosun Naamatul Uyoonu wa Rahmaanu Laa Takhuzuhu sinatuw wala Naum.'" She says that in his sixth month, he started to run and in his seventh month, he could run very swiftly. At eight months, he spoke very beautiful words. At nine months he spoke with great wisdom and intellect. Bibi Halima ﷺ states that when Rasoolullah ﷺ was ten months old, he could fire an arrow from a bow. Whenever children called him to play, he would reply by saying, "Almighty Allah did not me create to play." The Prophet ﷺ always took anything with his right hand by saying Bismillah hir Rahmaan nir Raheem. [Rauzatun Naeem]

Bibi Halima ﷺ says, "Once there was a drought, so we took the Prophet ﷺ with us into a jungle and made Dua by saying, 'O Allah bestow rain upon us through this child.' Immediately the clouds began to gather, and it began to rain very hard.

It was as if someone had opened the cork of a water bottle." Bibi Halima ﷺ was blessed in many ways whilst the Prophet ﷺ was with her. This continued even until the incident of Shakus Sadr (The splitting of the Holy Chest) occurred.

The Splitting Of The Chest: Once Bibi Halima's ﷺ son rushed home to tell his mother that he saw three very bright people dressed in white clothing lay Muhammad ﷺ down on the ground and split open his chest. He said, "*I left them in that condition and came to call you to assist.*" Bibi Halima ﷺ and her husband became alarmed and rushed to the spot where their livestock were grazing. They reached there to find that Rasoolullah ﷺ sitting very concerned. Bibi Halima ﷺ spoke to him very gently and asked him what had happened. The Prophet ﷺ said, "*Three people, very bright and dressed in white appeared. They lay me down and then split open my chest. They then removed something and put in something and then sealed my chest, and in all that time, I did not even feel the slightest pain.*" After this incident, Bibi Halima ﷺ watched the Prophet ﷺ very closely. When the Prophet ﷺ was two years old, he was very healthy and he was not being suckled any more. Bibi Halima ﷺ then returned him to Bibi Amina ﷺ, who showered her with many valuable gifts. [Madarijun Nabuiwat vol.2 pg 12]

How Many Times Was The Chest Split Open? : Hazrat Shah Abdul Aziz Muhadith Dehlwi ﷺ wrote in the Tafseer of Surah Alam Nashrah, that the Blessed chest of the Prophet ﷺ was split open four times. The first time was when the Prophet ﷺ was at the home of Bibi Halima ﷺ, the wisdom of this was to purify him of the thoughts that children have of playing and being mischievous. The second time was when Rasoolullah ﷺ was 10 years old. This was so that he may become fearless of the general fears during ones youth. The third time was in the Cave of Hira, when a majestic light was placed into his heart, so that he may be able to

withstand the revelation from the Court of Almighty Allah. The fourth time was during the Journey of Me’raj. On this occasion, the heart was adorned with the light of wisdom. This was done so that he may be able to make Deedar (see) Almighty Allah and converse with his Creator. [Madarijun Nabuiwat - Seeratul Mustafa]

Wisaal Of Bibi Amina: When the Prophet ﷺ was six years old, his mother took him with her on a journey to Madinah Shareef to visit relatives, and to pass by the Blessed grave of his blessed father. On this journey, they were accompanied by Umme Aiman ؓ. Whilst returning, they passed through a place called Abwa, where Bibi Amina ؓ made wisaal (passed away). Umme Aiman ؓ then brought Rasoolullah ﷺ back to Makkah Shareef and gave him in the care of his grandfather Hazrat Abdul Mutallib ؓ. The Prophet’s ؓ grandfather also passed away when he was eight years old.

Life With Abu Taalib: After the passing away of Hazrat Abdul Mutallib, his uncle Abu Taalib took care of him. Abu Taalib took very good care of the Prophet ﷺ and spent all of his time with him. He even slept beside the Prophet ﷺ. Abu Taalib said, “*I never saw the Prophet ﷺ ever tell a lie, or betray anyone. I have never seen him hurt the feelings of any person or sitting in the company of bad boys. He never did anything that was unethical. He always remained very respectful, kind and honourable in the highest form.*” [Seeratul Mustafa Pg 86/87]

Journey To Syria : When the Holy Prophet ﷺ was twelve years old, Abu Taalib journeyed to Syria and thus took the Beloved Rasool ﷺ with him. On their journey they met with a monk called Baahira. The monk was well versed with the Injeel and Taurah and thus knew all the signs relating to the Final Messenger. He immediately recognised the Beloved Rasool ﷺ and informed Abu Taalib of this. He said that the Prophet ﷺ is the Leader

of all Prophets (Peace be upon them all), and that the Prophet ﷺ is Rahmatul lil Aalameen (Mercy unto the Worlds). He further said, “*I have seen the stones and trees bow towards him, and a cloud that shelters him. I also saw the Seal of Prophethood between his blessed shoulders. You (Abu Taalib) should thus return with him to Makkah and not journey to Syria. You should sell all your merchandise here and leave. In Syria there are many Jews who are his enemies. The moment he arrives in Syria, they will plan to martyr him.*” Abu Taalib took heed to the words of Baahira and sold all his merchandise and then returned to Makkah Shareef with the Prophet ﷺ. [Tirmizi Shareef Vol.2]

The Battle Of Fujaar: Before Islam, it was a common practice for Arabs to war amongst themselves. They battled with one another leaving many dead and injured. From amongst these battles, one of the most famous ones is known as the Battle of Fujaar. The people of Arabia showed great respect to the months of Zilqaddah, Zulhijjah, Muhamarram and Rajab. They felt that it was very disrespectful and sinful to do battle during these months. They would thus keep their bows and arrows away and kept their swords in its sheath during these months. There would however be certain occasions where they would be forced to do battle during these months. The Arabs called these Battles Huroob-e-Fujaar, “sinful Battles”. The last Fujaar took place between the Quraish and Qais tribes. During this time, the Prophet ﷺ was twenty years of age. Because the Quraish were on Haq during this battle, the Prophet ﷺ also participated in it alongside his uncles. However, the Prophet ﷺ did not fight in this battle; he passed arrows to his uncles. The Quraish were victorious in this battle eventually. [Seerat Ibn Hishaaam vol.2 pg.186]

Halful Fudhul: After the Battle of Fujaar, the peace loving tribes realised that they wanted some kind of peace and cease-fire amongst themselves. They were tired of all the fighting and killing that took place during their

wars. They wished to live their lives in peace and harmony. Thus, all the leaders of the tribes such as the Banu Hashim, Banu Zahra, and Banu Asad etc. gathered at the home of Abdullah bin Jad'aan. During this meeting, Huzoor-e-Akram's ﷺ uncle Zubair bin Abdul Mutallib presented a view that there should be some kind of treaty or truce prepared to resolve the problem. The leaders of the Quraish thus took the following Oath, in which they said, "*We will steer the disharmony away from our country, we will protect the travellers, we will continue to assist the poor, we will support the oppressed and we shall not allow any tyrant or usurper to live in Makkah.*" The Prophet ﷺ was also present during this agreement and was very pleased with it.

Even after announcing his Nabuiwat, the Prophet ﷺ would often say, "I was so pleased with that agreement that even if someone gave me a prize camel, I would not be so pleased and even today, if any Muslim who is being oppressed calls out to me by saying "Ya Aala Halfil Fudhul, then I am ready to assist him."

Second Journey To Syria: Bibi Khadija ﷺ was a very respectable and revered woman in Arabia. She was widowed and she was in search of someone trustworthy to take her merchandise to Syria. Her attention fell upon Rasoolullah ﷺ and she offered him to take her merchandise to Syria. Due to his trustworthiness, she offered him two times the amount that she paid others to make this business trip. She also sent her servant, Maysara, with Huzoor ﷺ. When they reached Syria, they stopped close to the Monastery of a monk called Nastoora. Nastoora had known Maysara for a very long time. He went up to Maysara and asked about the person sitting under the tree. Maysara informed him that the Rasool ﷺ was from the Banu Hashim family and he lived in Makkah. He also told Nastoora that the Prophet's ﷺ name was Muhammad and that he was also known as 'Ameen' Nastoora said, "*With the exception of Prophets, no other person has rested under this tree before. It is for this reason, that I have full*

faith, that this is the Final Messenger. I am seeing in him all the signs of the Final Messenger that have been foretold in the Taurah and Injeel. O! How I wish I would be alive at the time when he announces his Prophethood. I would have spent all my moments with him serving him and assisting him. O Maysara! I advise you not to leave his side even for one moment. You should remain close to him and serve him with love and dedication, because Almighty Allah has blessed him with being The Final Messenger.”

The Holy Prophet ﷺ sold all the merchandise very quickly and then returned to Makkah. As they entered Makkah, Bibi Khadija ﷺ, was seated in her home awaiting their arrival, when she noticed two Angels giving shading the Prophet ﷺ. On seeing this, a deep love for the Prophet ﷺ entered her heart. After a few days, she informed Maysara about this and he informed her that he had also witnessed the same and many other amazing occurrences. He also informed her of the meeting with Nastoora and his words of love and affection for the Prophet ﷺ. After hearing this, Bibi Khadija ﷺ felt an increased love and respect for Rasoolullah ﷺ and thus intended to send a proposal of marriage. [Madarijun Nabuiwat vol.2)

The Blessed Nikah: Bibi Khadija ﷺ was well respected amongst the Quraish and was well known for her piety and chastity. She was first married to Abu Haala bin Zaraara from whom she had two sons, Hind bin Abu Haala and Haala bin Abu Haala. After he passed away, she married Ateeq bin Aabid Makhzoomi from whom she had one son and one daughter, named, Abdullah bin Ateeq and Hind bint Ateeq. He too passed away after some time. After his passing away, many wealthy Arabs desired to marry her, but she rejected all their proposals. She was now forty years of age and Bibi Khadija was now intent on making Nikah to Rasoolullah ﷺ. Others sent proposals of marriage to her, but she sent a proposal of marriage to Rasoolullah ﷺ. She sent this proposal by the hand of her servant Nafeesa Bint Ummaya. The Famous Imam of Seerat

(History of Prophet ﷺ) Muhammad bin Ishaaq writes that the reason why Bibi Khadija preferred to marry the Prophet ﷺ was said in her own words. She said to the Prophet ﷺ, “*I preferred you because of your beautiful character and high morals.*” [Zirkaani vol.1 pg.200]

The Prophet ﷺ presented the proposal before the elders of his family. They were all very pleased and accepted the proposal. The Prophet ﷺ went to the house of Bibi Khadija ﷺ accompanied by Hazrat Hamza, Abu Taalib and other elders of the family. During the Nikah, Abu Taalib delivered a Khutba (talk) in which he said, “*All Praise is due to Allah, Who created us in the family of Hazrat Ibrahim ﷺ and the descendants of Ismaeel ﷺ, and he created us in the families of Mu’add and Muzir, and that he has made us Leaders over people. This is the son of my brother. He is Muhammad ibn Abdullah. If he has to be compared to any other youth in this community, you will find him to supersede them in every way. Yes, he may not be very wealthy, but wealth is something that increases and diminishes. It is something that changes and causes change. After Praise, my nephew Muhammad ﷺ is that personality with whom I am very close and whom I love dearly. All of you here are well aware of this. We are performing his Nikah to Khadija bint Khuwaild and twenty camels from my wealth are being given as the dowry. His future is going to be very powerful, splendid and bright.*” [Zirkaani vol.1. pg 201]

At the time of marriage, the Prophet’s ﷺ age was twenty five years two months and ten days and Bibi Khadija ﷺ was forty and according to one narration she forty one years of age. [Madarijun Nabuiwat Vol.2]

Bibi Khadija ﷺ remained in Nikah with the Prophet ﷺ for approximately twenty five years, and whilst she was in his Nikah, the Prophet ﷺ did not make another Nikah. With the exception of Huzoor’s ﷺ one son Hazrat Ibrahim ﷺ, the rest of the Prophet’s ﷺ children were born from Bibi

Khadija ﷺ. She spent her entire live serving and being dedicated to the Prophet ﷺ. [Zirkaani]

Life as a Merchant: Rasoolullah's ﷺ forefathers were all traders and merchants, and since he had journeyed to Syria with Abu Taalib, he also continued as a trader. He was the most respected amongst all merchants and travelled to Syria, Basra and Yemen. He was known by all other traders and ordinary people as "Ameen" (The Trustworthy). Even in this field, there is no example to the Prophet ﷺ. Sahabi-e-Rasool Hazrat Abdullah bin Abil Humsa ﷺ says, *"During the time of Commencement of Revelation and before the Announcement of Prophethood, I entered into some business transaction with the Prophet ﷺ. I had paid some of the money to him and owed him part thereof. I had promised that I would return in a little while and pay the remaining amount. Co-incidentally, I did not remember my promise for three days. After three days when I passed the place where I had promised to meet Rasoolullah ﷺ, I found him waiting there, but he did not even show the smallest sign of displeasure at the fact that I had not fulfilled my promise to Him. All he said was, 'Where have you been? I have been waiting at this spot for you since three days.'* [Sunan Abu Dawood vol.2 pg.334]

The First Revelation: Once, whilst the Prophet ﷺ was engrossed in Ibaadat in the cave of Hira, Hazrat Jibra'eel ﷺ appeared to him. Hazrat Jibra'eel ﷺ said, "Recite", the Prophet ﷺ said, "I am not of those who read" meaning (I will not read). Hazrat Jibra'eel ﷺ then embraced him with great power and said again, "Recite", and again he replied, "I am not of those who read". Hazrat Jibra'eel ﷺ embraced him again and then released him and said, "Recite with the Name of your Lord Who created, man from a clot of blood, Recite, for your Lord is the Most Generous, Who taught writing by the Pen, (who) taught man that which he knew not." This was the first revelation that was bestowed upon the Prophet ﷺ. The Prophet ﷺ remembered these verses and went home. The Prophet ﷺ arrived home and asked his

family members to cover him with a blanket. After some time, Rasoolullah ﷺ informed Bibi Khadija ﷺ of what had occurred in the cave. Bibi Khadija ﷺ comforted the Prophet ﷺ and told him that he had nothing to fear for, since Almighty Allah shall never allow any harm to come to him. She said, “*You are kind towards your relatives, You carry the burden of others, You earn and feed the poor, you are a kind host towards musaafirs (travellers), and for the sake of Haq (righteousness) you come to the assistance of all those in need.*” After this, Bibi Khadija ﷺ took Rasoolullah ﷺ to her cousin brother Waraqa bin Naufil. Waraqa was that person who was a Muwahid (Believed in One Allah). He was tired of those who worshipped many gods and idols. He could easily translate from the Injeel and from Hebrew into Arabic. He had become very old and could not see any more. Bibi Khadija ﷺ asked him to listen to what the Prophet ﷺ had to say. Waraqa asked Rasoolullah ﷺ to explain what he had seen. The Prophet ﷺ explained the entire incident in the Cave of Hira to him. Waraqa said, “*This is the same Angel, whom Almighty Allah sent to Hazrat Moosa ﷺ.*” He then said, “*I wish I would have been healthy and young when you would announce your Prophethood. I wish I could have been alive at that time, when your nation will cause you to leave Makkah.*” On hearing this, the Prophet ﷺ said, “*Will the People of Makkah cause me to leave Makkah?*” He said, “*Yes, Whosoever came as a Nabi like you, found the people of their city to be their enemies.*” After this, the Wahi discontinued for a while. The Prophet ﷺ became uncomfortable and troubled when this happened.

Then, one day as he was leaving his home, he heard a voice saying, “*Muhammad ﷺ*” He looked up into the sky and saw the same Angel that appeared before him in the Cave of Hira sitting on a huge throne in the sky. He immediately rushed home, lay down, and asked to be covered in a blanket (shawl). It was during this, that the first verses of Surah Mudassir were revealed to him wherein Almighty Allah commanded, “*O the Covered One. Rise, and then deliver the warning. And announce the Magnificence of Your*

Lord. And Keep Your Clothes pure. And Keep away from idols.”

After these verses were revealed, Almighty Allah commanded the Prophet ﷺ to invite people towards Islam and in obedience to the command of Almighty Allah, the Prophet ﷺ started to preach and invite the people towards Islam.

The Three Stages of Dawah

The First Stage: During the first year, the Prophet ﷺ preached and propagated Islam very discreetly and secretly. During this time, the first woman to accept Islam was Bibi Khadija ؓ. From amongst the free men, the first to accept Islam was Sayyiduna Abu Bakr Siddique ؓ. Amongst the children, the first to accept Islam was Hazrat Ali ؓ, and amongst slaves, the first to accept Islam was Hazrat Zaid ibn Haarith ؓ. Through the Dawah of Hazrat Abu Bakr Siddique ؓ, Hazrat Uthman, Hazrat Zubair bin Awaam, Hazrat Abdur Rahman bin Auf, Hazrat Sa'ad ibn Abi Waqqas, and Hazrat Talha bin Ubaidullah (ridwaanullahi ta aala ahlaahim ajmaeen) also quickly accepted Islam. After a while, Hazrat Abu Ubaidah bin Jar'rah, Hazrat Abu Salmah, Abdullah bin Abdul Asad, Hazrat Arqam bin Arqam and Hazrat Uthman bin Maz'oon (Ridwaanullahi ta aala alaahim ajmaeen) also accepted Islam. With the exception of those mentioned, many others were blessed with being the companions of the Prophet ﷺ. [Zirkaani vol.1 pg 246]

The Second Stage: After three years of discreetly spreading Islam, a huge group of Muslims became well prepared. Almighty Allah then revealed the following verse of Surah Shura upon the Prophet ﷺ. “Wa Anzir Asheeratakal Akrabeen”, in which Almighty Allah commanded the Prophet ﷺ to give the message of warning to those who were close and dear to him. Then, one day the Prophet ﷺ stood on the Mount of Saffa and said,

“O people of the Quraish! O my people! Would you believe me if I said that there was an army hiding behind this mountain waiting to attack you?” All of them replied by saying, “yes, we will definitely believe you, because we always saw you as Honest and Trustworthy.” He ﷺ then said, “Then say, there is none worthy of worship but One Allah. I am thus announcing this and warning you concerning the Wrath of Allah. If you do not bring faith, then the Wrath of Allah shall befall you.” On hearing this, all the people of the Quraish became angry, including the Prophet’s uncle Abu Lahab. They all walked away saying harsh words to the Prophet ﷺ.

The Third Stage : During the fourth year, after announcing his Nabuiwat, the Holy Prophet ﷺ was commanded by Allah to openly invite people to Islam. The Holy Prophet ﷺ openly started to propagate Islam, and spoke against Shirk (associating partners with Allah) and idol worshipping. The people of Makkah opposed the Holy Prophet ﷺ and began oppressing the Muslims.

The kufaar Send A Delegate : Obeying the command of Almighty Allah, The Holy Prophet ﷺ openly spread the word of Islam. For this, he had to face many difficulties and hardships, but he did not stop spreading the word of Allah. The Kufaar saw this and were astonished at his perseverance. They gathered together to try and establish why the Prophet ﷺ was persevering in such adversity. They finally decided to send a delegate to him. The person appointed for this was Utbah bin Rabi'a. He went to the Prophet ﷺ and said, “O Muhammad ﷺ What is your aim in spreading the word of Islam? Do you wish to become the Ruler of Makkah? Do you desire wealth and respect or do you wish to marry in a very exalted family? Tell me what is in your heart and I guarantee that if you stop spreading the word of Islam, the entire Makkah will be at your feet and every one of your wishes shall be fulfilled.” After hearing Utbah’s talk, the Prophet ﷺ recited a few verses of the Holy Quran. On hearing these verses Utbah

became very amazed and inspired and he began to tremble. He placed his hands on the blessed lips of the Prophet ﷺ and said, “*I give you the Oath of our family. Please stop. My heart is being torn apart by the exalted verses you are reciting.*” Utbah left the Court of the Prophet ﷺ, but a huge reformation had taken place in the life of Utbah. He returned to the leaders of the Kufaar and told them that the word of the Prophet ﷺ is not magic or any other ordinary word. It is something Divine. He asked them to let the Prophet ﷺ remain in peace and not to interfere in anything he did or said. The Kufaar were not pleased with Utbah’s advice and now began to cause more hardships to the Prophet ﷺ and his companions.

A Delegation Visits Abu Taalib : The kufaar, were now frustrated by the Prophet’s ﷺ opposition of idols and false gods. They thus took a delegation to Abu Taalib complaining against the Prophet ﷺ. Abu Taalib explained to them very gently and then sent them away. The Prophet ﷺ still continued to spread the word of Allah. He continued to speak out against idol worshipping and corrupt practices of the Arabs. This caused immense anger in the Quraish and once again, they formed a delegation of all the leaders. This delegation once again went to Abu Taalib. They said, “*Your nephew insults our deities. Either you move aside and surrender him to us or you join him and come against us, so that we may decide his faith.*” Abu Taalib understood the ill intention of the Quraish. He knew that they intended to make the Prophet ﷺ shaheed. He called the Prophet ﷺ and with great love and gentleness, he said, “*O my nephew! Have mercy upon your aged uncle and do not place such a heavy burden upon me that I shall not be able to bear. My opinion is that you should temporarily refrain from spreading Islam until all is settled.*” After listening to his uncle’s words, the Prophet ﷺ said, “*O my uncle! By Allah! if the Quraish give me the sun in my one hand and the moon in my other hand, I shall still not stop spreading the word of Allah. Either Almighty Allah completes what has been commanded or I sacrifice myself in spreading the Deen-e-Islam.*” When Abu Taalib heard this, he became

inspired and said, “*O my beloved nephew! Go, I am with you. As long as I am alive, none shall be able to even harm one hair on you.*” [Seerat ibn Hishaam vol.1 pg 266]

Hijrat To Abyssinia: The Muslims were now being tormented and persecuted by the Kufaar even more than before. The Prophet ﷺ thus commanded some Sahaba to migrate (make Hijrat) to Abyssinia. The King of Abyssinia was a Christian. His name was Asmaha and he was known as Najashi (Negus). He was a very kind and humble person, and had deep knowledge of the Taurah and Injeel. In the fifth year after the Announcement of Nabuiwat, in the month of Rajab, eleven men and four women migrated to Abyssinia (Habsha). [Zirkaani vol.1 pg 270]

The Boycott: Seven years after the Announcement of Nabuiwat, the Kufaar found that Islam was spreading very fast, and that people like Hazrat Umar-e-Farouk رضي الله عنه and Hazrat Hamza رضي الله عنه had accepted Islam. The Kufaar now wanted to control the spread of Islam, and to allow this to happen, they planned a boycott of the Banu Hashim. This, they thought would force the Banu Hashim to go against the Prophet ﷺ. They wrote a Decree to the Banu Hashim and placed it in the Kaaba. The Decree stated that unless and until the Banu Hashim do not hand the Prophet ﷺ over to them, the following shall apply:

1. No person shall marry with anyone from the Banu Hashim.
2. No one shall buy or sell anything to them.
3. No person shall associate, talk to or have any relationship with Banu Hashim.
4. No person should allow any food or water to be sent to them.

Mansoor bin Ikrama wrote this decree and the leaders of the Quraish signed on it. Abu Taalib was now forced to take the Prophet ﷺ and the Bani Hashim with him into a mountainous valley which was called Shu'b

Abu Taalib. The Banu Hashim remained in this valley for three years, facing great hardships and difficulties. They survived on leaves and dried up skins. The children of Banu Hashim suffered with hunger and thirst. The Kufaar ensured that no food or water could enter the valley. [Zirkaani vol.1 pg.275]

The Prophet ﷺ and the Banu Hashim lived through this difficult time for three years, until the hearts of certain members of the Quraish softened and they personally went into the valley and helped every member of the Banu Hashim out of the valley. The Prophet ﷺ said that the Decree of the Kufaar would be destroyed and when it was removed from inside the Kaaba, it was found that the entire decree had been eaten by white ants, except the name of ALLAH. Mut'im bin Adi was the one who tore the decree and asked some brave men from the Quraish to go into the valley and remove the Banu Hashim. Mansoor bin Ikrama, who had written the decree became ill and his hands became paralysed and dried up. [Madarijun Nabuiwat vol.2 pg.46]

The Year of Sadness: In the tenth year after Announcement of Nabuiwat, Abu Taalib passed away. Only three days after this, Hazrat Bibi Khadija ﷺ passed from this world. She was the one who always comforted and supported the Holy Prophet ﷺ in everything. This was a great loss to the Holy Prophet ﷺ and her passing saddened him. The Holy Prophet ﷺ referred to this year as “*The Year of Sadness*”. Bibi Khadija ﷺ passed away in the month of Ramadaan at the age of sixty five and was laid to rest in the blessed cemetery of Jannatul Mua'lla. The Holy Prophet ﷺ personally entered her grave and laid her to rest in it. [Zirkaani vol.1 pg.296]

Islam Spreads To Madinah: Islam was now spreading very swiftly. The Ansaar who lived in Madinah were idol worshippers, but because they associated with the Jews and the Christians, they heard of the coming of

the Prophet ﷺ. The Jews, who said that they would join with the Final Messenger and destroy the idols and idol worshippers, often threatened the two tribes of the Ansaar, namely the Aus and Khazraj. In the eleventh year after announcement of Nabuiwat, the Prophet ﷺ as always went for Hajj. He went to Mina to invite people towards Islam. In Mina, near a valley called Aqaba, the Prophet ﷺ met six Ansaar men from Madina. He asked their names and the names of their forefathers. He then recited few verses of the Holy Quran to them. This recitation inspired them deeply. Each one looked at the other and said, “*Verily he is the Final Messenger concerning whom the Jews and Christians have always spoken. Let us thus accept Islam before they do.*” All six of them thus accepted Islam. The names of the six personalities who first accepted Islam from Madinah are as follows:

1. Hazrat Abul Hasheem bin Tahaan ﷺ
2. Hazrat Abu Amaama As'ad bin Zararah ﷺ
3. Hazrat Auf bin Haarith ﷺ
4. Hazrat Raaf'i bin Maalik ﷺ
5. Hazrat Qutbah bin Aamir bin Hadeeda ﷺ
6. Hazrat Jaabir ibn Abdullaah bin Riyaab ﷺ

[Madarijun Nabuiwat vol.2 pg.51]

Bai'at Aqaba Ulaa: The following year during the time of Hajj, twelve more people secretly accepted Islam in the valley of Aqaba and took the oath of allegiance at the hands of the Holy Prophet ﷺ. This was known as “*Bai'at Aqaba Ulaa*” ‘The First Pledge at Aqaba’. They requested the Prophet ﷺ to send someone as a teacher with them to Madinah, so that they may learn about the laws of Islam. The Holy Prophet ﷺ sent Hazrat Mus'ab bin Umair ﷺ as the teacher to the people of Madinah. He stayed in Madinah at the home of Hazrat As'ad bin Zararah ﷺ and he went from house to house inviting the Ansaar to Islam and every day, one or two more persons accepted Islam. This continued until there were Muslims in

almost every house up to Quba. The leader of the Aus tribe at that time was Hazrat Sa'ad ibn Mu'aaz ﷺ. He was a very brave and commanding personality. When Hazrat Mus'ab ﷺ first invited him to Islam, he became very furious, but when Hazrat Mus'ab ﷺ recited the verses of the Quran to him, his heart melted and he accepted Islam. With him, the entire Aus tribe also accepted Islam.

It was in the same year, on the night of the 27th of Rajab, that the Holy Prophet ﷺ went for Me'raj (Journey into the Heavens) both with body and soul. It was during this journey that the Prophet ﷺ brought from the Court of Allah, the Gift of Namaaz. [Madarijun Nabuiwat vol.1 pg.316]

Bai'at Aqaba Thaaniya : In the 13th year after the announcement of Nabuiwat, during the occasion of Hajj, another 72 people from Madinah discreetly accepted Islam at Aqaba and took the oath of allegiance at the hands of the Prophet ﷺ. This was known as the “Bai'at Aqaba Thaaniya” ‘The second Pledge at Aqaba’. These 72 Muslims invited the Prophet ﷺ to come to Madinah with them and said that they were prepared to protect Islam and the Prophet ﷺ with their lives. During this pledge Hazrat Abbas ﷺ, the uncle of the Prophet ﷺ who had not as yet accepted Islam, was also present. When he heard the words of the people of Madinah, he said, “Muhammad ﷺ is very respected and loved in his family, The Banu Hashim. We have always put our lives on the line to assist him and protect him. If you have the intention of taking him with you to your city, then you too should be prepared to stand by him until your death. If so, then all is well. If not, then you should step aside right now.” On hearing this, Hazrat Bar'ra ibn Aazab ﷺ said, “We have grown up in the midst of swords.” Hazrat Bar'ra ﷺ was still talking when Hazrat Abul Hasheem ﷺ stepped in and said, “ Ya Rasool'Allah ﷺ! We have an old relationship with the Jews. Now that we have become Muslims, it is obvious that this relationship will be broken. We do not want that when Almighty Allah blesses you with victory, then you should leave us

alone and return to Makkah.” On hearing this, the Prophet ﷺ smiled and said, “You should be reassured that your blood is my blood and you should know that my life and my passing away shall be with you. I am yours, and you are mine. Your enemy is my enemy and your friend is my friend.” [Zirkaani vol.1. pg.316 - Seerat-e-Mustafa pg.159 - Seerat ibn Hishaam vol.4 pg. 441/42]

When they took Bai’at at the hands of the Prophet ﷺ, either Hazrat ibn Zarara ؓ or Hazrat Abbas bin Nudla ؓ said, “Are all of you that are taking the pledge aware of what you are doing? You are now openly declaring war with the Arabs and non-Arabs.” They all answered in one voice by saying, “Yes, we are aware of the consequences.” After the pledge was taken, the Prophet ﷺ appointed nine members of the Khazraj and three members of the Aus as leaders upon them. [Zirkaani vol.1 pg.317]

Hijrat (Migration) To Madinah: When the Muslims were given refuge in Madinah, the Prophet ﷺ commanded the Muslims to migrate from Makkah to Madinah. The first person to make Hijrat was Hazrat Abu Salma ؓ. Most of the Muslims had made Hijrat to Madinah after Hazrat Abu Salma’s ؓ successful journey. The Muslims who remained with the Prophet ﷺ were either those in the prisons of the Kufaar, or who had no means to make Hijrat. The Prophet ﷺ was still in Makkah as he had not yet received permission from the Court of Allah to make Hijrat. He also kept Hazrat Abu Bakr Siddique and Hazrat Ali (radi Allahu anhum) with him.

Conference of the Kufaar: When the kufaar realised that many of Sahaba (ridwaanullahi ta aala alaihim ajmaeen) had migrated to Madinah, they became alarmed. They felt that soon the Prophet ﷺ may also migrate and may return with a powerful army to capture Makkah. In order to close the door to this frightening possibility, the Kufaar of Makkah called a huge conference, of all the people of Makkah. In this conference, even

shaitaan came dressed as a Shaykh. He was asked his name and genealogy and he replied by saying that he was the “Shaykh-e-Najdi”. This conference was held in their conference centre, called “Darul Nadwa.” When the issue of the Prophet ﷺ was tabled for discussion, Bakhtari said that the Prophet ﷺ should be imprisoned with his hands and feet chained, and he should be given food and water from a hole. Abul Aswad Rabia bin Amr Aamiri said that the Prophet ﷺ should be banished from Makkah so that he may live somewhere else and we may be left in peace from his teachings. Shaykh-e-Najdi listened to all their opinions and countered them by saying that none of them were productive.

Abu Jahl said, “*O People! I have one opinion, concerning which none of you have even spoken as yet.*” When he said this, he caught the attention of all those present. He then said, “*One Brave person from each tribe should take his sword and stand up. They should all attack Muhammad ﷺ at once and kill him. In this way the killing would have been committed by all tribes and not by one, and the Banu Hashim will not have the strength to do battle with all of us together, so I am sure that they will settle for blood money. When this happens, we shall all get together and easily get the blood money that needs to be paid.*” When Shaykh-e-Najdi (shaitaan) heard this, he jumped with joy and said that Abu Jahl’s idea was the best. At the end of the conference, all agreed that the method of Abu Jahl would be used and the conference was closed. Speaking of this incident, the Holy Quran says, “And (O Beloved)! Remember when the infidels were conspiring against you, to imprison you, to martyr you or to drive you forth. And they were conspiring their own and Allah was devising His Own and The Plan of Allah is the Best.” [Surah Al Anfal verse 30]

The Migration: When the kufaar had planned their conspiracy and returned to their homes, Hazrat Jibra’eel ﷺ descended and mentioned to the Prophet ﷺ that Allah has commanded him not to sleep in his bed

that night and that he should make Hijrat. At midday, the Prophet ﷺ went to the home of Hazrat Abu Bakr Siddique رضي الله عنه and asked him to clear the house as he wished to discuss something of great importance. Hazrat Abu Bakr رضي الله عنه said, “Ya Rasool’Allah ﷺ, May my parents be sacrificed at your feet. With the exception of your blessed wife Bibi Aisha رضي الله عنه, there is no one else in the house.” Huzoor ﷺ had already made Nikah with Bibi Aisha رضي الله عنه at this time. The Prophet ﷺ said, “O Abu Bakr رضي الله عنه! Almighty Allah has granted me permission to make hijrat.” Hazrat Abu Bakr Siddique رضي الله عنه requested permission to make Hijrat with the Prophet ﷺ. Rasoolullah ﷺ agreed. Hazrat Abu Bakr Siddique رضي الله عنه offered one of two camels which he had prepared for the time when he would make hijrat to Rasoolullah ﷺ. The Prophet ﷺ said that he would accept it only if the payment for it was taken. Hazrat Abu Bakr Siddique رضي الله عنه had no option but to accept this. The Prophet ﷺ then employed a kaafir by the name Abdullah bin Uraiqt who was a master guide on travelling as a servant and asked him to take their belongings and the two camels with him and meet them at the Cave of Thaur after three days. After making all these arrangements, the Prophet ﷺ went to his blessed home. [Bukhari Shareef vol.1 pg.553]

The kufaar surrounded the house of the Prophet ﷺ and waited for the Prophet ﷺ to fall asleep, so they could martyr him. During this time, only Hazrat Ali رضي الله عنه was present with the Prophet ﷺ. Even though the Kufaar were the enemy of the Prophet ﷺ, they still trusted him as the most trustworthy person and thus left their valuables in his ﷺ care. Thus, even now, there were various belongings of the Kufaar in the care of the Prophet ﷺ. The Prophet ﷺ said to Hazrat Ali رضي الله عنه, “You should sleep in my bed and cover yourself with my green shawl. When morning comes, you should return all the belongings of the Quraish and then come to Madinah.” The Prophet ﷺ left the “Soul of Wilaayat” to rest on the “Blessed Bed of Nabuiwat”. He then took some sand in his blessed hand and reading the initial verses of Surah Yaseen, he emerged from his home and put sand on

the heads of those who had surrounded his home, and passed by them. Neither did any of them see him, nor did they hear him leave. Another person who was not with the Quraish said to them that the Prophet ﷺ had already left and that he had dropped sand on their heads as he left. When they put their hands on their heads, they found that verily there was sand and dust on each of their heads. [Madarijun Nabuiwat vol.2 pg.57]

The Prophet ﷺ emerged from his blessed home and then stood facing the Kaaba Shareef and said, “*O City of Makkah! You are most beloved to me than the entire world. If the nation had not caused me to leave, then I would have not stayed anywhere else but with you.*” When Hazrat Abu Bakr Siddique رضي الله عنه met Rasoolullah ﷺ, he saw that the blessed feet of the Prophet ﷺ were injured. He carried the beloved Rasool ﷺ on his shoulders and walked through thorn brushes and over sharp jagged rocks until they reached the cave of Thaur. [Madarijun Nabuiwat vol.2 pg.58]

Reward Of A Hundred Camels: The Prophet ﷺ and Hazrat Abu Bakr رضي الله عنه reached the Cave of Thaur. In the mean time, the kufaar realised that the Prophet ﷺ had passed by them and they had no knowledge of it. They entered the home of the Prophet ﷺ and found Hazrat Ali رضي الله عنه on the Blessed bed of the Prophet ﷺ. They questioned Sayyiduna Ali رضي الله عنه for a short while, and they left in search of the Prophet ﷺ. They searched everywhere until they reached the Cave of Thaur. Here, through the Will of Almighty Allah, a spider had spun its web over the mouth of the cave, and a pigeon had laid her eggs on the edge of the cave. On seeing this, the kufaar said, “*If there was anyone inside the cave, then the spider would not have spread its web over the mouth of the cave and the pigeon would not have laid its eggs.*” On hearing the voices of the kufaar, Hazrat Abu Bakr Siddique رضي الله عنه became alarmed. The Prophet ﷺ said, “*Do not fear. Allah is with us.*” When the Quraish could not find the Prophet ﷺ, they returned to Makkah and

announced that there shall be a reward of one hundred camels for anyone who captures Muhammad ﷺ. Once this announcement was made, huge groups of kufaar went out in search of the Prophet ﷺ. Their greed took many of them to great distances, but in vain. The next day the Prophet ﷺ passed by the home of Umm-e-Mu'bid. She was a very old woman who used to spend most of her time sitting in her yard, distributing food and water to passing travellers. The Prophet ﷺ asked to purchase some food from her, but at the time, she had nothing to sell. The Prophet ﷺ then looked towards her goat which was very weak and asked if the goat gave milk. She answered in the negative. The Prophet ﷺ then asked if he could try to milk the goat and she consented. The moment the blessed hands of the Prophet ﷺ touched the goat, its belly became full of milk. The Prophet ﷺ milked the goat and distributed it. All those present drank a full stomach of milk, and Umm-e-Mu'bid filled all her utensils with milk. On seeing this Mu'jaza (miracle) of the Prophet ﷺ, she and her husband both accepted Islam. This goat of Umm-e-Mu'bid remained alive until 81 Hijri and continued to give milk in all this time. Even during the great drought in the time of Hazrat Umar رضي الله عنه, when all the bellies of the animals were empty, this goat gave milk morning and evening without fail. [Zirkaani vol.1 pg.346]

The Horse of Suraqa: After leaving the home of Umm-e-Mu'bid the Prophet ﷺ saw that a famous Arab rider, by the name of Suraqa bin Maalik bin Jausham was following them with great swiftness. He caught up to the Prophet ﷺ and Hazrat Abu Bakr Siddique رضي الله عنه and sped towards them. As he rode towards them to attack, his horse tripped and he fell off his horse. The greed of one hundred camels was locked in his sight, and he got back onto his horse and intended to attack again. Through the Dua of the Prophet ﷺ, the legs of Suraqa's horse sunk knee deep into rocky ground. When Suraqa saw this, he began to call out for refuge in fear. The Prophet ﷺ made Dua and the ground released the horse from its grip.

Suraqa then asked the Prophet ﷺ to write a Letter of refuge in his name. On the command of the Prophet ﷺ, Hazrat Aamir bin Fuheera رضي الله عنه wrote the letter of refuge in Suraqa's name. He then returned to Makkah, and sent back whoever he met on the way saying that the Prophet ﷺ was nowhere to be seen. Suraqa did not accept Islam then, but after the Victory of Makkah, Taaif and Hunain, he met the Prophet ﷺ in a place called Ju'raana. He brought with him the letter of refuge and accepted Islam with a huge group of his counterparts. [Dala'ilun Nabuiwat vol.2 pg. 115 - Madarijun Nabuiwat vol.2 pg.62]

The Prophet ﷺ In Madinatul Munawwarah: The people of Madinah were now aware that the Prophet ﷺ was to arrive in Madinah and they would come out daily to the boundaries of the city awaiting the arrival of Nabi-e-Akram ﷺ. When the sun would reach its peak and they would not see any one coming towards Madinah, they would return to their homes very sad. One day, as they did every day, they went out to await the coming of the Prophet ﷺ and found that he was not coming. They returned as usual to their homes with great sadness. After a while, a Jew was seated in the tower of his mansion when he saw the Prophet ﷺ and some Sahaba arriving close to Madinah. He began to call out to the people of Madinah in a loud voice by saying, "*O People of Madinah! He whom you have been waiting for has arrived. That blessed group has arrived.*" When the Ansaar heard this, they adorned themselves in their armour and shields and went out to the gates of Madinah. They welcomed the Prophet ﷺ with great love and honour. The streets echoed with the Takbeer and the name of the Prophet ﷺ. [Madarijun Nabuiwat vol.2 pg. 63]

The one for whom they were waiting, The Beloved Prophet of Allah, The Mercy unto the worlds, The Beloved Rasool ﷺ had arrived amongst them. The Prophet ﷺ arrived and stopped at Quba, which is three miles away from the city of Madina and where the Masjid-e-Quba stands today.

He arrived there on the 12th of Rabi-ul-Awwal. He stayed there, at the home of Hazrat Kulthoom bin Hadm ﷺ who was from the family of Amr bin Auf. All the other sahaba who had migrated earlier were also at the gate waiting for the Prophet ﷺ. Meanwhile in Makkah, Hazrat Ali رضي الله عنه returned the belongings of the kufaar and departed from Makkah after three days. He too came and stayed at the house of Hazrat Kulthoom bin Hadm ﷺ. Hazrat Kulthoom bin Hadm and all the family members spent day and night serving the Prophet ﷺ and those who came from Makkah Muazzamah.

First Year of Hijrat: The first thing that was done in Quba was to build a Musjid. For this purpose, the Prophet ﷺ preferred the land belonging to Kulthoom bin Hadm ﷺ, where the dates of the Amr bin Auf family used to be dried out. It was here, that the Prophet ﷺ laid the foundation of this Musjid with his blessed hands. This is the Musjid which is known as Musjid-e-Quba today. It is concerning this Musjid, that Almighty Allah says in the Holy Quran, “Verily, the Mosque whose foundation has been laid on righteousness from the very first day, is worthy that you may stand therein. Therein, are those who desire to be well purified and Allah loves those who are Pure.” [Surah Tauba verse 108]

Whilst Musjid-e-Quba was being built, even the Prophet ﷺ worked together with Sahaba-e-Kiraam carrying heavy rocks. [Wafa-ul-Wafa vol.1 pg. 180]

The construction of Musjid-e-Quba was completed in a period of between fourteen and twenty four days. He left Quba on a Friday, to enter the actual city of Madinah. The Prophet ﷺ led the first Jummah prayer on the way to Madinah at the Mosque of the Bani Saalim. It is the same mosque that is known as Musjid-e-Jummah, up to this day. Everyone was pleased to see the Prophet ﷺ come to Madinah. People stood on the

roofs of their homes, and children welcomed the Prophet ﷺ by reciting:

“*Ta’la al Badru Alaina min Thaniyatil Wada
Wajaba shukru Alaina Ma Daa Aa lil laahi Daa*”

*The Moon has risen above us from the Valleys of Wada
To be grateful to Allah is waajib upon us
For as long as those who ask Dua amongst us continue to ask*

[Zirkaani vol.1 pg.359/60]

All the people of Madinah walked around the camel of the Prophet ﷺ. Many of them held on to the reigns of the camel, requesting the Prophet ﷺ to stop at their homes. The Prophet ﷺ said, “My camel will sit where ever Allah wills.” The camel stopped at the home of Hazrat Ayub Ansari ﷺ. His house was beside the present Musjid-e-Nabwi. Hazrat Ayub Ansari ﷺ took the Prophet’s ﷺ permission and carried the belongings of the Prophet ﷺ into his home. It is here that the Prophet ﷺ stayed. [Madarijun Nabuiwat vol.2 pg.66]

There was no such place in Madinah, where the Muslims could read Namaaz with Jama’at (congregation). It was for this reason, that the construction of a Musjid was very important. Near the home of the Prophet ﷺ was an orchard which belonged to the Banu Najaar. The Prophet ﷺ wanted to purchase this orchard from them for the construction of the Musjid, but they said that they would take the reward for it in the hereafter and thus gave the land without taking any money. However, because the land initially belonged to two orphan children, the Prophet ﷺ called upon them, and even both of them said that they wished it to be for the Musjid. The Prophet ﷺ did not prefer this, and it is for this reason that the Prophet ﷺ paid for the land from the wealth of

Hazrat Abu Bakr Siddique ﷺ. [Madarijun Nabuiwat]

It was in the same year that the Prophet ﷺ invited people to his Walima with Bibi Aisha ؓ. Even though the Nikah of Bibi Aisha ؓ had taken place with Rasoolullah ﷺ before Hijrat, she only came to the Prophet's ﷺ house one year after Hijrat. The Prophet ﷺ had a walima with a dish of milk. [Madarijun Nabuiwat]

After the Musjid-e-Nabwi (Mosque of the Prophet) had been constructed, there was no method to gather the people for the specified times in Jama'at. The Prophet ﷺ took the opinions of the Sahaba-e-Kiraam on this issue. Some of them said that fires should be lit to show the time of Salaah whilst others thought that a conch (shell) should be blown to summon people for Namaaz. The Holy Prophet ﷺ did not like these as they were methods of the unbelievers. Hazrat Umar Farouk ؓ suggested that people should be sent into Muslims areas to announce the times of Namaaz. This was preferred by the Prophet ﷺ and he commanded Hazrat Bilal ؓ to call people towards Salaah. Thus, the five times Namaaz used to be announced with the words "As Salaatul Jaamia."

A Sahabi of the Prophet ﷺ, Hazrat Abdullah bin Zaid Al Ansari ؓ had a dream in which he heard the words of present day Azaan being called out. The Prophet ﷺ, Hazrat Umar and other Sahaba-e-Kiraam had similar dreams. The Prophet ﷺ said that the dream was guidance from Allah as to how the Azaan should be called. The Holy Prophet ﷺ asked Hazrat Abdullah bin Zaid ؓ to teach Hazrat Bilal ؓ the words of Azaan as he had a much louder voice. [Zirkani vol.1 pg.376]

The Second Year of Hijrat: Numerous important incidents took place in

the second year after Hijrat. They are being presented very briefly for your perusal:

1. In the same year after Hijrat, the direction (Qibla) for performing Namaaz was changed from Baitul Muqaddas to the Kaaba.
2. On the twelfth of Safar, Almighty Allah gave the Muslims permission to take up arms against the kufaar.
3. The verse pertaining to Jihaad was revealed and the first Muslim Army went against the kufaar. This battle was called Surya-e-Hamza.
4. In the Surya-e-Ubaidah Bin Al Haarith, the Holy Prophet ﷺ sent 80 Muhajireen with Hazrat Ubaidah bin Al Haarith ﷺ as the commander towards Raabigh, but the kufaar fled in fear.
5. Surya Sa'ad ibn Abil Waqas took place.
6. Ghazwa-e-Abwa (The Battle of Abwa) took place. It was the first battle in which the Prophet ﷺ went out with the Muslim Army in the month of Safar for Jihaad, and only returned to Madinah Shareef after 15 days, when Abu Lahab had died.
7. The Battles of Bani Qainuqa, Bawaat, Safwaan, Zil Asheera and Surya Abdullah bin Jahash occurred.
8. The Battle of Badr took place, in which 14 Muslims were martyred, of which six were Muhajirs and eight were Ansaar. This Battle made the power of Islam as clear as the brightness of day to all.
9. Roza (fasting) and Zakaat became fard. In this year Eid-ul-Fitr Namaaz was performed in Jama'at in an Eid Gaah.
10. The Nikah of Bibi Faatima to Hazrat Ali ﷺ took place.
11. The law of giving Sadqa-e-Fitr was established.
12. On the tenth of Zilhajj, the Namaaz of Eid-ul-Adha was performed and after Namaaz, the Prophet ﷺ made Qurbani of two rams.
13. The Battle of Suwaiq, Qarqarul Kadr, Najraan etc. occurred. [Zirkani - Madarijun Nabuiwat - Bukhari Shareef etc]

The Third Year of Hijrat: 1. In this year, the greatest Battle of Islam, namely the Battle of Uhud took place. The Holy Prophet ﷺ departed from Madinah Shareef after Jummah Salaah on the 14 of Shawaal 3 Hijri. In this Battle, great Sahaba-e-Kiraam such as Hazrat Hamza, Hazrat

Hanzala, Hazrat Mus'ab bin Umair and Hazrat Ziyaad bin Maskan (ridwaanul laahi ta aala alaihim ajmaeen) were made shaheed. 70 Sahaba-e-Kiraam were made Shaheed in the Battle of Uhud. During the battle of Uhud, four Muhajireen and sixty six Ansaar were made shaheed whilst thirty leaders of the kufaar were sent to jahanum. In the same battle, two blessed teeth of the Prophet ﷺ were made shaheed. In this same battle, Hazrat Ameer Hamza رضي الله عنه was made shaheed by an assassin hired by Hinda. 2. Ghazwa-e-Ghatfaan took place in Rabi-ul-Awwal. 3. In the same year a kaafir by the name of Da'soor raised his sword against the Prophet ﷺ. 4. Hazrat Imam Hassan رضي الله عنه was born on the 15th of Ramadaan. 5. Huzoor ﷺ made Nikah to Bibi Hafsah رضي الله عنه. 6. Hazrat Uthman-e-Ghani رضي الله عنه made Nikah to Sayyida Umme Kulthoom رضي الله عنه. 7. The laws of Inheritance were revealed. 8. In the same year it became haraam for men to ever marry Mushrik women. [Zirkani - Madarijun Nabuiwat - Bukhari Shareef]

The Fourth Year Of Hijrat: 1. In this year, Surya Abu Salma took place on the 1st of Muharram but the Kufaar left behind most of their wealth and belongings and fled due to fear. 2. The Surya Abdullah bin Anis took place. 3. The incident of Bir Ma'ona took place. 4. Ghazwa Banu Nadeer took place. 5. The grandson of the Prophet ﷺ Hazrat Abdullah bin Uthman رضي الله عنه passed away. 6. The Prophet ﷺ made Nikah to Sayyidah Umme Salma رضي الله عنه. 7. The mother of Hazrat Ali رضي الله عنه, Bibi Faatima bint Asad رضي الله عنه passed away. 8. Hazrat Imam Hussain رضي الله عنه was born. 9. A Jew committed adultery with a Jewish woman and the case was presented before the Prophet ﷺ and he رضي الله عنه decreed according to the Taurah and the Quran, for him to be stoned. 10. In the same year Taa'ma bin Abreeq, who was a Muslim, stole and the Prophet ﷺ commanded that his hand, be cut off in accordance with the Quran. Some have said that it was in this year that alcohol was made haraam, whilst others have said this to be in the year 6 Hijri whilst others said 7 Hijri. [Zirkani]

The Fifth Year Of Hijrat: 1. In this year, the Battle of Zaatur Riqa took

place, in which the Prophet ﷺ took four hundred soldiers with him. The kufaar fled and only a few women were captured. 2. The great Imam of Seerat, Ibn Ishaaq says that it was in this Battle, that the Prophet ﷺ first prayed the Salaatul Khauf. 3. The Battle of Daumatul Jundal took place, wherein the Prophet ﷺ stayed out of Madinah for one month. 4. Another battle took place, in which one Muslim was made shaheed, ten kufaar were killed and more than 700 kufaar were captured. The Sahaba-e-Kiraam obtained 2000 camels and 5000 goats as bounty from this battle. 5. The Prophet ﷺ made Nikah to Sayyida Juwairiyah ؓ. 6. The incident relating to Bibi Aisha ؓ took place and Surah Noor was revealed to prove her chastity. The verses of Tayammum were revealed. 7. The Battle of the Trench (Khandaq) took place. Six Muslims were made shaheed in this battle. 8. Amr bin Abdood was killed. He was injured in Badr and had fled. It was said that he was stronger than one thousand riders. 9. Naufil was killed. 10. Hazrat Sa'ad ibn Mu'aaz ؓ was made shaheed in the Battle of Khandaq. It was on his martyrdom that the Prophet ﷺ said, “The Arsh of Allah is trembling on the Shahaadat of ibn Mu'aaz.” 11. The battle of Bani Quraiza took place on the way back from Khandaq. 12. The wearing of the Islamic Garb (Pardah) became fard on Muslim women. 13. The law relating to accusing someone of adultery was revealed and the laws of La'aan and Zihaar were also revealed. [Madarijun Nabuiwat - Bukhari Shareef]

The Sixth Year Of Hijrat : 1. In this year the incident of Baitur Ridwaan and Sulah Hudaibiyah took place. 2. The Prophet ﷺ sent letters of invitation of Islam to world leaders. 3. Abu Raafi who was a great enemy of Islam and a blasphemer was killed. 4. The Prophet ﷺ sent small armies to various places, so that they could put pressure against the kufaar. Some of the battles that took place were, Surya Ali, Surya ibn Muslma Surya Zumri etc. 5. In the same year, the Quraish sent Abu Sufyaan to Madinah to discuss issues relating to The Treaty of Hudaibiyah. [Zirkani]

The Seventh Year Of Hijrat : 1. In this year, Ghazwa Zaatul Qird etc. took place three days before departing for Khaibar. 2. During the month of Muharram, the Battle of Khaibar took place in which fifty Muslims were injured. 3. Rasoolullah ﷺ made Nikah to Bibi Safiyah ؓ. 4. In the same year Zainab, the wife of the Jew Salaam bin Mushkim invited Rasoolullah ﷺ for a meal and poisoned the meat. Through the Grace of Allah, the meat spoke out and said, “*O Prophet of Allah ﷺ Do not eat me. I have been poisoned.*” It was during this year in the Battle of Khaibar, that the Prophet ﷺ explained the following laws of Shariah: Birds with talons were haraam to eat; All predators were haraam; The flesh of donkey and mule is haraam; To make Muta (temporary marriage for sexual reasons etc.) was made haraam; It was decreed as haraam to give the incorrect weight when buying or selling gold and silver. 5. The Treaty of Fidak was prepared in the same year. In the same year, the Prophet ﷺ performed Umratul Qazaa. 6. During the journey for Umratul Qazaa, the Prophet ﷺ make Nikah to Bibi Maimoona ؓ. [Shamaa'il-e-Tirmizi, Bukhari, Zirkani, Madaraj]

The Eight Year Of Hijrat : 1. In this year, the Battle of Mauta took place, in which the Prophet ﷺ sent three thousand Sahaba-e-Kiraam against one hundred thousand kufaar. The Prophet ﷺ whilst sitting in Madinah was informing the Sahaba of what was happening in the battle of Mauta. He said, “*Look, now the flag is with Zaid and he has been made shaheed, then Jaafar took the flag and he too was made shaheed, Then Abdullah bin Rawaaha took the flag and he too has been made shaheed, until the flag was given in the hand of ‘The Sword from the Swords of Allah’ (Khalid bin Waleed).*” The Prophet ﷺ told this to the Sahaba-e-Kiraam and wept as he spoke. 2. Between the Battle of Mauta and the Victory at Makkah, small armies were sent once again to attack the kufaar. 3. The Victory of Makkah took place in the year 630 A.C. 4. Those who were on journey were exempted from fasting. 5. In

the same year, Hazrat Abu Sufyaan ﷺ accepted Islam. 6. Hazrat Hinda ؓ accepted Islam. 7. The Battle of Hunain occurred. 8. The Battle of Utaas took place and Taa'if surrendered. 9. The Prophet ﷺ released Taa'if from siege and went to Jo'fa. Here there were plenty of spoils of the war which included, 24 000 camels; more than 40 000 goats; silver; and six thousand from amongst the enemy were captured. The Prophet ﷺ distributed all the spoils of war. In the same year Hazrat Ibrahim ؓ was born to Hazrat Maariyah Qibtiyah ؓ and in the same year Sayyidah Zainab ؓ the daughter of Rasoolullah ﷺ passed away. The Mimbar (Pulpit) was built in Musjid-e-Nabwi in the same year. [Bukhari Shareef - Zirkani - Madarij]

The Ninth Year Of Hijrat : 1. In this year, Ayatut Takhayur and the laws of Eela were revealed. 2. Collectors were sent out to collect Zakaat and Sadaqa. 3. Ad'di bin Haatim and his sister accepted Islam. 4. The Battle of Tabook took place in which 30 000 Sahaba-e-Kiraam partook. The Romans fled this battle out of fear. 5. The Mosque built by the Munafiqs, Masjid-e-Zaraar was demolished and burnt. 6. Hazrat Abu Bakr Siddique ؓ was made the Ameer-e-Hajj. 7. The King of Abyssinia, Hazrat Asmah Najashi passed away. 8. In the same year the leader of the Munafiqs (hypocrites) Abdullah ibn Ubay died. 9. In the same year various delegations of Arabia accepted Islam at the hands of the Prophet ﷺ. [Madarijun Nabuiwat]

The Tenth Year Of Hijrat : 1. In this year, the Prophet ﷺ performed the Haj'jatul Widaa (The Farewell Hajj). 2. After Haj'jatul Widaa, the Prophet ﷺ gave a sermon whilst seated on his camel, Qiswa. 3. The Prophet ﷺ gave a very lengthy Khutba at Mina wherein he explained numerous laws and commands. 4. On the same journey, the Prophet ﷺ delivered the sermon of Ghadeer-e-Khum. [Bukhari - Zirkani - Madaarij]

The Eleventh Year Of Hijrat : 1. In this year, The Surya (Jaish) Usama took

place. This was the last Army that was sent out on the command of the Prophet ﷺ. On Monday the 26th of Safar 11 Hijri, the Prophet ﷺ asked the Sahaba to prepare for battle against the Romans and on the next day, he ﷺ summoned Hazrat Usama bin Zaid ﷺ and said, “ I have appointed you as the commander of this army.” Hazrat Usama ﷺ went to his battalion and was ready to leave on the 12th of Rabi-ul-Awwal, 11 Hijri, when he heard that the Prophet ﷺ was not in very good health (in the eyes of the world). He immediately returned to Madinah Munawwarah (with his battalion which was just outside the city), and on that day, the 12th of Rabi-ul-Awwal, the Beloved Rasool ﷺ travelled into the hereafter. Inna lil laahi wa Inna ilaihir Raaji'oon. 2. Hazrat Abu Bakr Siddique ﷺ was appointed as the Khalifa and as per the command of the Prophet ﷺ Hazrat Usama ﷺ went to battle against the Romans and was victorious. He returned to Madinah Munawwarah after forty days. [Zirkani; Madarijun Nabuiwat - Bukhari]

Miracles Performed By Rasoolullah ﷺ: Hazrat Allama Jalaaludeen Suyuti ﷺ in his book Khasaais Kubra, has narrated one thousand mu'jizas (miracles) of the beloved Rasool ﷺ. Allama Yusuf bin Ismaeel Nabhaani ﷺ has also narrated numerous mu'jizaat of the Prophet ﷺ in his book Hujatullahi alal Alameen. These books and others have recorded three thousand miracles and the great predecessors have said that more than three hundred thousand miracles are proven from the Prophet ﷺ. A few miracles are being narrated for the sake of attaining blessings.

The Splitting Of The Moon : It is narrated in Bukhari and Muslim, that one night the kufaar asked the Prophet ﷺ to show them a sign that he was the Prophet of Allah. The Prophet ﷺ pointed his blessed finger at the moon and split it in half. He ﷺ, then directed one half of the moon over Mount Saffa and the other half over Mount Marwa. This miraculous event

was seen by the kufaar and many Sahaba-e-Kiraam. This is a miracle that has not been performed by any other Prophet (*peace and blessings upon them all*). Imam-e-Ahl-e-Sunnat Aala Hazrat Ash Shah Imam Ahmed Raza Khan ﷺ says,

“*Sooraj Ulte Paa’o pal’té chand ishaare se ho chaak,
Andhe Najdi dekh le Qudrat Rasoolullah ki.*”

The Sun Rises Again : Hazrat Aasma bint Umais ﷺ states that once the Prophet ﷺ performed his Asar Salaah and was resting on the blessed lap of Hazrat Ali ﷺ at a place called Sahba. Hazrat Ali ﷺ had not performed his Asar Salaah as yet. After some time, the sun went down. The Prophet ﷺ asked Sayyiduna Ali if he had performed his Asr Salaah and he answered in the negative. The Prophet ﷺ then said, “*Allahuma In’nuh
Kaana fi Taa’atika wa Taa’ati Rasoolika Fardud alaihish shamsa*” “(O Allah! He was obeying You and your Prophet ﷺ. Bring back the sun for him).”

Sayyida Aasma ﷺ says, “*I saw that the sun had already set, then I saw it began to rise again and its rays shone on the mountains and on the ground.*” [Shifa Shareef; Mawahib Laduniyah; Khasaais-e-Kubra]

Bringing The Dead Back To Life : Imam Baihaqi ﷺ states in Dalaailun Nabuiyat that once the Prophet ﷺ invited a man to Islam. He said that he would accept Islam if the Prophet ﷺ brought his deceased daughter back to life. The Prophet ﷺ asked to be taken to her grave. The man took the Prophet ﷺ to her grave. The Prophet ﷺ stood at her grave and called her by name. The grave split open, and the girl rose from her grave saying, “*I am present and ready to obey your Deen.*” The Prophet ﷺ said, “*Do you desire to come back into this world?*” She said, “*Ya Rasool’Allah ﷺ I have found my Creator to be better for me than my parents, and I have found the*

hereafter to be better for me than the world.” In the same way, the Prophet ﷺ caused his parents to rise from their blessed graves and they accepted his Risaalat. [Mawaahib]

Water Gushes From His Sacred Fingers : Hazrat Saalim رضي الله عنه narrates from Hazrat Jaabir رضي الله عنه, “On the day of Sulah Hudaibiyah, those present were very thirsty. The Prophet ﷺ had one chaagal (leather bottle with a spout) with him. When he ﷺ made wudhu out of this bottle, then people rushed towards him. The Prophet ﷺ asked their reason for doing this and the companions said that except the water in the bottle, they had no water for wudhu or drinking. The Prophet ﷺ then placed his hand over the leather bottle and springs of water began to gush from his blessed fingers. All the companions made wudhu and drank from that water. The Prophet ﷺ asked Jaabir رضي الله عنه, “How many of you were there on that day?” Hazrat Jaabir replied, “We were one thousand five hundred. Even if we were one hundred thousand, that water would have been sufficient.” [Bukhari Shareef]

Food Becomes Abundant : Hazrat Abdur Rahmaan bin Abu Bakr رضي الله عنه states, “We were one hundred and thirty persons with the Prophet ﷺ. The Prophet ﷺ asked if any of us had anything to eat, and one person from amongst us said that he only had one portion of flour. Just as this one portion of flour was prepared, a person selling goats was passing by. The Prophet ﷺ purchased one goat from him and it was made zibah. Then on the command of the Prophet ﷺ the liver was fried and each one of us was given a piece. The meat was then cooked and put into two bowls. We all ate till we were satisfied and yet the bowls still remained full. We then took the remainder food and kept it on our camels.” It must be noted that in this incident, there are two miracles; firstly, the liver of a goat was given to one hundred and thirty people, and one portion of flour and the meat of one goat fed them all. In the same way, on the day when the Muslims were digging a trench, some narrations say one thousand and another narration says three thousand companions ate from one

portion of flour and the meat of one goat, through the Dua of the Prophet ﷺ. Even during the Battle of Tabook, one hundred thousand Sahaba ate from a small amount of food and there was still enough food remaining. [Bukhari]

Hazrat Abu Hurairah رضي الله عنه states, “Once I took a few dates to the Prophet ﷺ and asked him to make dua for barkat on them. The Prophet ﷺ took them in his blessed hands and made dua on them. He then said, ‘Keep them in your food pouch and whenever you wish, take from them by using your hands only and do not dust your pouch.’ I personally ate from these dates. I fed it to others and always kept this pouch with me, until it was mislaid in the crowd when Hazrat Uthman-e-Ghani رضي الله عنه was made Shaheed.” Hazrat Abu Hurairah رضي الله عنه would be often heard reciting this stanza:

“ Today, the people are faced with one sorrow,
And I am faced with two sorrows
One is on losing my pouch and
The other is due to Hazrat Uthman’s martyrdom”

Granting Cure To The Ill : Hazrat Fadik’s رضي الله عنه both eyes had become completely white and he could not see anything. Holy Prophet ﷺ made dua for him and he began to see so well, that he could thread a needle at the age of 80.

Hazrat Imam Raazi رضي الله عنه states that the wife of Hazrat Mu'aaz bin Udraa رضي الله عنه had leprosy. She went to the Prophet ﷺ and he touched her with his Aasa Mubarak (Staff). The leprosy started to go away. [Khasaais-e-Kubra vol.3 pg 70]

Hazrat Habib bin Yasaaf رضي الله عنه says, “In one battle I was with the Prophet ﷺ and an enemy struck me on my shoulder. This caused my arm to be severed and it

began to hang. I went to the Prophet ﷺ and he placed his blessed saliva on the arm and pressed it in place. My arm became attached and was fine. I then went back into battle and even killed the person who had severed my arm.” [Bukhari Shareef]

His Knowledge Of The Unseen : The Holy Prophet ﷺ was aware of all that which happened and that which was to happen. This Knowledge of the Unseen was bestowed upon him from the Divine Court of Allah, as it is evident from numerous verses of the Holy Quran. Almighty Allah says, “And Almighty revealed upon you the Book and Wisdom and He taught you all that which you had not known and the Grace of Allah is great upon you.” [Surah Nisa]

Almighty Allah says, “The Knower of the Unseen does not inform anyone from His Unseen (knowledge), except for his chosen Prophets.” [Surah Jinn]

Aala Hazrat Ash Shah Imam Ahmed Raza Khan ﷺ says, “Aur Koyi Ghaib Kya, Tum Se Niha ho Bhalaa - Jub Na Khudahi Chupa tum pe karoro Durood” (What is there left now to be hidden from you, when Almighty Allah Himself is not hidden from you). Almighty Allah blessed the Prophet ﷺ with the knowledge of all that which has happened, and all that which will happen. Hazrat Huzaifa رضي الله عنه reports, “Once the Prophet ﷺ stood up amongst us (to deliver a talk), and in this talk, he informed us of all that which was to happen until Qiyaamah. Those who remembered it remembered, and those who had forgotten, forgot.” [Ad Daulatul Makkiyah pg.259]

It is in Tirmizi on the authority of Hazrat Mu'aaz ibn Jabal رضي الله عنه that the Prophet ﷺ said, “I saw Almighty Allah. He placed his Dast-e-Qudrat between both my shoulders and I felt its coolness in my chest, then everything was made known to me and I recognised it.” [Ad Daulatul Makkiyah pg.261]

It is narrated in Tirmizi on the authority of Hazrat Abdullah ibn Abbas رض in which the Prophet ﷺ said, “ *I know whatever is in the skies and the earths.*” Another narration mentions, “ *I have become aware of all that which is in the east and the west.*” [Ad Daulatul Makkiyah pg.261]

For a detailed explanation of the Knowledge of Unseen, peruse the book Ad Daulatul Makkiyah bil Maadatil Ghaibiyah by Aala Hazrat Ash Shah Imam Ahmed Raza Khan رض.

Wasila (Mediation): To ask in the court of Almighty Allah, through a means is a desirable manner. This has always been done, and is the manner of the past Prophets (peace and blessings upon them all) and our pious predecessors. The wasila of the Prophet ﷺ was used before his physical birth, after his birth and even after his passing from this world. Almighty Allah says in the Holy Quran, “ *O you who believe! Fear Allah and seek a mediation towards Him, and make jihaad in His Way with the hope of gaining salvation.*”

Tawassul Before His Birth : When Adam ﷺ came from the heavens onto earth. He asked Almighty Allah for pardon. In the end, he made the following Dua: “ *O My Allah! I ask of You to pardon me through the wasila of Muhammad (sallal laahu alaihi wasallam).*” Almighty Allah asked Adam ﷺ how he had recognised Muhammad ﷺ and Adam ﷺ said, “ *When you created me and then put life into me, I lifted my head and I saw written on the Arsh ‘Laa ilaaha ilal laahu Muhammadur Rasoolullah’ I thus knew that you had placed his name close to Yours, as he is Your most beloved creation.*” [Tibrani]

The Jews even asked for victory through the wasila of Nabi ﷺ before his birth. This is also recorded by Abu Nuaim in Dalaail through Ataar and Dahaak, where Hazrat ibn Abbas رض said, “ *Before the coming of the Prophet ﷺ, the Jews used to make dua for victory over the kaafirs and they used to say*

the dua in these words: ‘O Allah! We ask of You through the unlettered Prophet, that you may grant us victory over them.’” [Tafseer Durr Mansoor]

Tawassul After His Birth : The Sahaba-e-Kiraam always asked dua from the Prophet ﷺ for intercession on the day of Qiyaamat or Dua-e-Maghfirat etc. A few examples are being presented. Hazrat Anas رضي الله عنه says, “*I said to the Prophet ﷺ, ‘Please intercede for me on the day of Qiyaamah.’ The Prophet ﷺ said, ‘I shall intercede for you’ I said, ‘Ya Rasool’Allah ﷺ! Where should I search for you?’ He ﷺ said, ‘First search for me on Pul Siraat’ I said, ‘If I do not find you there?’ He ﷺ said, ‘Then search for me near Mizaan’ I said, ‘If I do not find you at Mizaan?’ He ﷺ said, ‘Then look for me at the Fountain of Kauthar as I shall not leave these three places.’”* [Mishkaat Shareef]

Whilst bringing Imaan in the Darbaar of the Prophet ﷺ, Hazrat Aswad رضي الله عنه says, “*And You must be my Intercessor on that day when none shall be able to be of any assistance to Aswad ibn Qaarib رضي الله عنه*”

Hazrat Uthman bin Hunaif رضي الله عنه says that a blind person came to the Prophet ﷺ and asked the Prophet ﷺ to make dua for him to regain his sight. The Prophet ﷺ said to him, “*If you wish, then I shall make the dua. And if you wish, then you may remain patient and patience is better for you.*” He said, “*Please make the dua*” The Prophet ﷺ asked him to make proper wudhu and then say the following dua: “*O Allah! I ask in Your Divine Court and I present the wasila of your Nabi, the Nabi of Mercy. O Muhammad ﷺ I have presented your wasila in the Court of my Lord for my need, so that it may be accepted. O Allah! Please accept the intercession of the Prophet ﷺ on my behalf*” [Tirmizi]

Tawassul After His Wisaal : The companions of the Holy Prophet ﷺ used his wasila even after he passed from this world. A few examples are being

presented. Once, there was a severe drought in Madinah Shareef, and the people all went to Bibi Aisha ﷺ for her advice. She asked them to go to the Rauza-e-Anwar of the Prophet ﷺ and to open a way for light to pass through from the sky, so that there is nothing between the Rauza Mubaarak and the sky. The people did as she said, and it began to rain. Grass grew in abundance and the animals became healthy and strong. [Sunan Daarimi]

Hazrat Umar-e-Farouk ﷺ sent Hazrat Abdullah ibn Qart ﷺ with a letter to Abu Ubaidah ibn Jarah who was in Yarmook. When Hazrat Abdullah ﷺ departed from the Musjid, he realised that he had made a mistake. He had not gone to the Rauza-e-Anwar of the Prophet ﷺ to say salaam before leaving. He thus went to the Rauz-e-Anwar and found Ummul Momineen Sayyida Aisha, Ameeril Momineen Sayyiduna Ali and Hazrat Abbas there. Hazrat Ali ﷺ had Imam Hassan in his hands and Hazrat Abbas had Imam Hussain ridwaanullahi ta aala alaihim ajmaeen in his hands. Hazrat Abdullah ibn Qart ﷺ requested Hazrat Ali and Hazrat Abbas (radi Allahu anhum) to make dua for him, that he may be successful. Both of them lifted their hands in front of the Rauza-e-Anwar and made the following dua:

“ O Allah we ask dua through the wasila Nabi Mustafa, Nabi Mujtaba, through whose wasila the dua of Hazrat Adam ﷺ was accepted and he was pardoned, and that You may make the path easy upon Abdullah and that You may make what is far near for him and that you may assist the companions of Your Nabi with victory. Verily You are the One Who hears our Duas.” After making this dua, Hazrat Ali ﷺ said to Hazrat Abdullah ﷺ, “ Now go! Almighty Allah will not reject the Dua of Umar, Abbas, Ali, Hassan, Hussain and the wives of the Prophet ﷺ, for they have presented the Wasila of that Nabi ﷺ who is the most exalted of all creation in the Court of Allah (when making dua for you).” [Futoohush Shaam vol.1 pg.15]

The wasila of the Prophet ﷺ was always used and will always be used by those who shall come until Qiyaamah. Imamul Aima Hazrat Sayyiduna Imam Abu Hanifa Nu'man bin Thaabit Taabi'ee رضي الله عنه says,

“ O Leader of Leaders! I have travelled and come to you. I am hoping for your pleasure and I am in refuge under your green dome. Your personality is so exalted, that if you had not been created, then no human would have been born, and nor would any creation be created, I am hopeful of your generosity and blessings. Except for you, there is no other saviour for Abu Hanifa.” [Qasida Nu'mania]

Ziyaarat Of The Gumbad-E-Khazra : It is unanimously accepted, that to visit the Rauza-e-Anwar of the Prophet ﷺ is a great blessing and honour. There are various Ahadith-e-Mubaarakah relating to this topic, but only a few are being presented.

The Prophet ﷺ said, “*My intercession becomes waajib upon him who visits my Grave.*” [Baihaqi]

The Prophet ﷺ said, “*My intercession has been guaranteed for him who visits my grave.*” [Bazaaz]

“ I shall be an intercessor on the day of Qiyaamah, for him, who comes to me with the sole intention of making my ziyaarat and nothing else has brought him here.” [Daar]

“ Whosoever made Hajj and visited me after my wisaal, it is as if he visited me in my hayaat (physical life).” [Daar]

“ Whosoever made Hajj and did not visit me, he has been unjust to me.” [Kaamil Ibn Adi]

“ Whomsoever visited me after my passing away, it is as if he visited me in my hayaat, and whomsoever passes away in any one of the two places i.e., Harimain Sharifain, then he shall be risen on the day of Qiyaamah in the companionship of those who have attained salvation.” [Daar]

“ He, who made Hajj, and then made my Ziyaarat in my Musjid, then two accepted (Maqbool) Hajj has been written for him.” [Wafa-ul-Wafa]

The Duties Of The Ummah Towards The Prophet ﷺ : To bring Imaan on the Nabuiwat and Risaalat of the Prophet ﷺ is Fard. To accept fully whatever he ﷺ brought from Allah is Fard. Without Imaan in the Prophet ﷺ no person is a Believer. Almighty Allah says, “And those who did not bring Imaan on Allah and His Rasool, then verily we have kept ready for the unbelievers a raging fire.” It is compulsory upon us to do what the Prophet commands and to abstain from that which he has forbidden. The Holy Quran says, “And takes whatever the Prophet gives you and abstains from that which he forbids you. And fear Allah. Verily the punishment of Allah is severe.” It is also compulsory upon us to follow the Prophet ﷺ in his practices and in his Sunnah.

The Holy Quran says, “ O beloved! You say, if you love Allah, then become obedient to me. Allah shall love you, and He will forgive your sins. And Allah is Most Forgiving, Most Merciful.”

From the above mentioned verses of the Holy Quran, it is evident, how important it is for us to have true love for the Prophet ﷺ and to follow him. We should always heed the command of the Prophet ﷺ and shun the commands of our desires. The commands of the Prophet ﷺ shall benefit our Imaan, and the commands of our desires shall lead us to destruction. We should thus be prepared to even sacrifice our lives in the love of the Holy Prophet ﷺ. Hazrat Sahl ibn Abdullah Tastari رضي الله عنه states as

follows in his commentary on the above mentioned verse of the Holy Quran, “That person who does not understand that the Prophet ﷺ is the Keeper of his life and in all conditions, the Prophet’s ﷺ command is the authority, then under no circumstances has he tasted the sweetness of his ﷺ Sunnat, because the Prophet ﷺ is the Most exalted amongst the Believers.”

Signs Of One Who Truly Loves The Prophet ﷺ : There are certain signs that are present in a person who truly loves the Prophet ﷺ. If one claims to love the Prophet ﷺ and he does not have these signs, then he is not sincere in his claim:

1. He follows the sayings and actions of the Prophet ﷺ. He practices the Sunnats of the Prophet ﷺ. He obeys all that he has commanded and abstains from all that which he has forbidden and he adorns himself with the morals taught by the Prophet ﷺ.
2. He makes the zikr (remembers) the Prophet ﷺ in abundance. In other words, he reads Durood shareef in abundance. He studies and reads the Hadith Shareef. He always frequents the Meelad Shareef and other programmes held in the love of the Prophet ﷺ.
3. He has great desire to make Ziyaarat of Rasoolullah ﷺ as taught by Hazrat Bilal and Hazrat Abu Moosa (radi Allahu anhum) etc.
4. He shows great respect and reverence to Rasoolullah ﷺ. This was the manner of the Sahaba-e-Kiraam (ridwaanullahi ta aala alaihim ajmae'en). They never spoke aloud in the Court of the Prophet ﷺ and they never spoke before he spoke. They always remained with great respect when they were with him.
5. They should love all those who the Prophet ﷺ loves, such as the Ahle Bait, Sahaba-e-Kiraam, Muhaajireen and Ansaar. To hate those corrupt sects (such as the wahabis, shias, and all other groups) who have enmity

against the pious predecessors is also necessary. The Holy Quran announces, “ You will not find those who believe in Allah and the Last day, that they befriend them who have opposed Allah and His Rasool, even though if they be their fathers, or their sons, or their brothers, or their relatives” [Surah Mujaadila]

His Unique Attributes : A few unique attributes of the Prophet ﷺ are being presented. None have been blessed with these attributes except the Prophet ﷺ.

1. *He is the Final Messenger.*
2. *The entire creation was created for the Prophet ﷺ*
3. *His blessed name is written on the Arsh, Jannat, and on the foreheads of the maidens of Jannat.*
4. *Glad tidings of his arrival have been written in every heavenly book.*
5. *At the time of his birth all the idols fell on their faces.*
6. *His blessed chest was split open.*
7. *He has been blessed with Shifa'at-e-Kubra.*
8. *The keys to all the treasures of the world have been given to him.*
9. *He was blessed with Ayatul Kursi.*
10. *As evidence for his Nabuiwat, the moon was split in two.*
11. *Allah made Maal-e-Ghanimat (spoils of war) halaal upon him.*
12. *Almighty Allah made the entire earth Musjid for him.*
13. *The miracle of the Quran was bestowed upon him.*
14. *Liwa ul Humd (Flag of Praise) will be given to him on the Last day.*
15. *Almighty Allah addressed every Prophet by his name, but referred to the Prophet ﷺ with beautiful titles.*
16. *He will be the first to enter Jannat.*
17. *The Angels will ask about him in the grave.*
18. *It was haraam for anyone to marry any of the blessed wives after the Prophet ﷺ left the world physically.*

19. It is Waajib for every Musallee in Namaaz to say salaam upon him in Namaaz (in At Tahiyaat)
20. He has been blessed with the Fountain of Kauthar.
21. Almighty Allah has made him the Mukhtar (controller) of the Shariah. He may make halaal what he wishes and haraam what he wishes.
22. On the day of Qiyaamah every persons family name and genealogy will be terminated except that of the Prophet ﷺ
23. The ground between his Mimbar and Rauza-e-Anwar is a portion of Jannat.
24. When the Soor is blown, He will be the first to rise.
25. Hazrat Israfeel ﷺ did not come to any other Nabi but him.
26. To call to him from outside his room was declared haraam.
27. The punishment for one who shows the slightest disrespect to him is death.
28. He ﷺ has been blessed with more Mu'jizaat than all the other Ambia-e-Kiram alaihimus salaam ﷺ. [Zirkani vol.5]

His Blessed Wives : There is difference in opinion concerning the blessed wives of the Prophet ﷺ, but all unanimously agree up to eleven blessed wives. We will thus present a brief table with a list of the Azwaaj-e-Mutahiraat.

Blessed Baandis (Handmaids) :

Hazrat Maariyah Qibtiya, Hazrat Raihana, Hazrat Nafisa and one more whose name is not known (Allah be pleased with them all)

His Blessed Children : It is accepted by all the great scholars, that Huzoor ﷺ had seven children :

Hazrat Qaasim (lived for only seventeen days), Hazrat Ibraheem (passed away at 17 or 18 months), Hazrat Abdullah (passed away during childhood), Sayyida Zainab, Sayyida Ruqayya, Sayyida Umme Kulthoom, Sayyida Faatima Zahra (ridwaanullahi ta aala alaihim ajmaeen)

Blessed Wives Of Rasoolullah ﷺ

No.	Blessed Name	Year of Nikah	Age of Demise	Served Huzoor for	Blessed Grave	Age of Huzoor at Nikah
1	Bibi Khadija	25yrs Meelad	65	almost 25 years	Makkah Shareef	25 years
2	Bibi Sauda	10 an	72	14 years	Madinah	50 years
3	Bibi Aisha	1 ah	63	9 years	Madinah	54 years
4	Bibi Hafsa	3 ah	59	8 years	Madinah	55 years
5	Bibi Zainab bint khuzaima	3 ah	30	3 months	Madinah	55 years
6	Umme Salma	4 ah	80	7 years	Madinah	56 years
7	Bibi Zainab bint Jahsh	5 ah	51	6 years	Madinah	57 years
8	Bibi Juwairiyah	5 ah	71	6 years	Madinah	57 years
9	Umme Habiba	6 ah	72	6 years	Madinah	57 years
10	Bibi Safiyah	7 ah	50	Just over 3 years	Madinah	59 years
11	Bibi Maimoona	7 ah	80	Just over 3 years	Near Makkah	59 years

Abbreviations on Table: Meelad : since birth of Prophet ﷺ, an : after announcement of Nabuiwat - ah: After Hijrat

The First Khalifa Hazrat Abu Bakr Siddique ﷺ : His name is Abdullah. He is known as Abu Bakr and his titles are Siddique and Ateeq. He is from the Quraish tribe and in the seventh generation, his family tree links to that of the Prophet ﷺ. He was born two and a half years after the Aamil Feel in Makkah. He is so exalted, that he has been blessed with the greatest status in all the creation after the Ambia and Mursaleen. He was the first to accept Islam from amongst the free men. He fought in numerous battles and assisted the Muslims in all times. He was always beside the Holy Prophet ﷺ. He had three sons and three daughters. His Khilafat lasted for 2 years, 3 months and 11 days. He passed from this world on the 22nd of Jamadil Aakhir, 13 Hijri. Hazrat Umar رض made his Janazah Salaah and he was made to rest beside the Prophet ﷺ in the Rauza-e-Anwar. [Tareekhul Khulafa]

The Second Khalifa Hazrat Umar-E-Farouk رض : His name is Umar, He is known as Abu Hafs and his title was Farouk. He is very exalted amongst the Quraish due to his family. In the eighth generation, his family tree links to that of the Prophet ﷺ. He was born 13 years after the Aamil Feel in Makkah. He accepted Islam in the sixth year after the announcement of Nabuiwat at the age of 27. It is in one narration that before him 39 people had accepted Islam. After he accepted Islam, the Muslims were very pleased as he was a very brave and fearless person. After he accepted Islam, the Prophet ﷺ openly lead Namaaz in the Kaaba. He always fought bravely in every battle. Like Hazrat Abu Bakr Siddique رض, he too was always with the Prophet ﷺ. Hazrat Abu Bakr رض appointed him to be the Khalifa after him. He had six children, of which one was a daughter and all the others were sons. His Khilafat lasted for 10 years, 6 months and 4 days. On the 28th of Zilhajj, 23 Hijri, Abu Lulu Majoosi stabbed him with a dagger. He passed away three days after this at the age of 63. His Janazah Salaah was prayed by Sayyiduna Suhaib رض and he was laid to rest close to Sayyiduna Abu Bakr رض. [Taarikhul Khulafa]

The Third Khalifa Hazrat Uthman-E-Ghani ﷺ : His name is Uthman. He is known as Abu Amr, and his title was Zulnurain. He is from the Quraish tribe. His family tree joins at Abd Munaaf, to that of the Prophet ﷺ. He accepted Islam at the very beginning. His uncles and relatives treated him very badly and caused him much pain, when they heard that he had accepted Islam. He made Hijrat twice; once to Abyssinia and then to Makkah. It is for this reason, that he is also known As Saahibul Hijratain. He was blessed with marrying two daughters of the Prophet ﷺ and was thus given the title of Zul Nurain. Because his blessed wife was ill during the Battle of Badr, he could not partake in it, but his name was still put amongst those who were in Badr and he was given the spoils of war equal to the others. After the shahaadat of Hazrat Umar رضي الله عنه, he was appointed the Khalifa. His Khilafat lasted for 12 years. His home was surrounded by the Traitors of Egypt and he was made shaheed at the age of 82. His Janazah Namaaz was performed by Hazrat Zubair bin Awaam رضي الله عنه and he was laid to rest in Jannatul Baqi (Madinah Shareef) [Tareekhul Khulafa]

The Fourth Khalifa Sayyiduna Ali-E-Murtuza ؑ : The life of Hazrat Ali-e-Murtuza ؑ will be explained in the next chapter.

The Poets Of Darbaar-E-Rasoolullah ﷺ : 1. Hazrat Ka'ab ibn Maalik Ansari Salmi ؑ 2. Hazrat Abdullah bin Rawaaha ؑ 3. Hazrat Hassaan bin Thaabit ؑ

The Chosen Muaz'zins Of Darbaar-E-Rasool ﷺ : 1. Hazrat Bilal bin Ruba (Bilal-e-Habshi) ؑ 2. Hazrat Abdullah bin Umme Maktoom ؑ 3. Hazrat Sa'ad ibn Aa'id ؑ 4. Hazrat Abu Mahzoora ؑ

Scribes Of The Wahi : 1. Hazrat Abu Bakr Siddique 2. Hazrat Umar-e-Farouk; 3. Hazrat Uthman-e-Ghani; 4. Hazrat Ali-e-Murtuza; 5. Hazrat Talha bin Ubaidullah 6. Hazrat Sa'ad ibn Abi Waqaas 7. Hazrat Zubair bin Al Awaam 8. Hazrat Aamir bin Fuhira 9. Hazrat Thaabit bin Qais 10. Hazrat Hanzala bin Rabi 11. Hazrat Zaid

ibn Thaabit 12. Hazrat Abi bin Ka'ab 13. Hazrat Ameer Muawiyah 14. Hazrat Abu Sufyaan (ridwaanullahi ta aala alaihim Ajmaeen)

Some Chosen Khaadims : 1. Hazrat Anas bin Maalik 2. Hazrat Rabi'aa bin Ka'ab 3. Hazrat Aiman bin Umme Aiman 4. Hazrat Abdullah bin Mas'ood 5. Hazrat Uqba bin Aamir 6. Hazrat ibn Shuraik 7. Hazrat Abu Zir Ghaffari 8. Hazrat Muhajir Maula Umme Salma 9. Hazrat Hunain Maula Abbas 10. Hazrat Naeem bin Rabi'aa Aslami 11. Hazrat Abul Humraa 12. Hazrat Abu Sam'a (ridwaanullahi ta aala alaihim ajmaeen)

Knowledge Of His Passing : Huzoor ﷺ was very well aware of the time of his passing away. He had also informed the people of this, on many occasions. After Haj'jatul Widaa, the Prophet ﷺ said farewell to the people by saying, “*It may be possible that I may not make Hajj with you again.*” Words to the same effect were even mentioned during Ghadeer-e-Khum, whereas in both the sermons, he used the word ‘*It may be possible*’, to put a veil over his words, even though he knew very well of his passing away. Hazrat Uqba bin Aamir رضي الله عنه says that once the Prophet ﷺ departed from his home and went to the graves of the martyrs of Uhud and he prayed Namaaz at their graves like you would pray over a deceased. Then, he returned and climbed on to the Mimbar and said, “*I am to pass away before you and I am your witness and By Allah, I am seeing my Hauz even now.*” [Bukhari vol.2. pg.975]

Beginning Of His Illness (In The Eyes Of The World) : When the Prophet ﷺ took ill, the length of the illness differs in narrations. However, on the 20th or 22nd of Safar, the Holy Prophet ﷺ went to the Graveyard of Baqi during half the night. When he returned, he ﷺ was not very comfortable.

Date Of Passing Away : The Holy Prophet ﷺ, The illustrious Habeeb of Allah, The Mercy unto the Worlds, The Soul of the Universe, The Beloved

of Bibi Amina, The Coolness of the eyes of Hazrat Abdullah, The Beloved Rasool ﷺ passed from this world on Monday, the 12th of Rabi-ul-Awwal, 11 Hijri, (June 632) at mid day, in the home of Bibi Aisha ؓ.

Kaffan And Being Laid To Rest In The Rauza-E-Anwar : The Prophet ﷺ had already said that his Kaffan and lowering him in the grave should be done by his Ahle Bait and other family members. It is for this reason that this was done as per the command of Rasoolullah ﷺ. Hazrat Fadhal bin Abbas, Hazrat Quthm bin Abbas, Hazrat Ali, Hazrat Abbas and Hazrat Usama bin Zaid (ridwaanullahi ta aala alaihim ajmaeen) gave ghusl to the Prophet ﷺ. Hazrat Ali ؓ in true love and spiritual ecstasy took the ghusl water that remained on the navel and on the eyelids of Rasool ﷺ with his tongue. After the ghusl, the Kaffan was made up of three pieces of cotton material.

Namaaz-E-Janazah : When the Janazah of the Prophet ﷺ was ready, then people came in groups and read the Janazah Salaah. Because the Janazah was inside the Hujrah Mubaarak, only few people at a time entered and read the Janazah Salaah and left, then others followed, but there was no Imam. [Madarijun Nabuiwat]

Explaining the Janazah Salaah of Rasoolullah ﷺ in detail, Imam Ahmed Raza Khan رحمۃ اللہ علیہ states as follows in the fourth volume of his world renowned encyclopaedia Fataawa-e-Razviyah: “ *The Ulama have differences on the issue of the Janazah Salaah of the Prophet ﷺ. One Jama’at says that the Janazah Namaaz did not really occur. Small groups came in and sent Durood and Salaams and then left, followed by others. Certain Hadith also show this. You may peruse my book on this issue.* ”

There are also many Ulama who accept this Namaaz Ma’ruf. Imam Qaazi Iyaz رحمۃ اللہ علیہ rectified this. Hazrat Abu Bakr Siddique رضی اللہ عنہ was engrossed in giving hope to the

Muslims and taking care of the needs of the Ummah. At this time, the allegiance had not been taken on his hands. People came in huge and small groups and continued to pray the Janazah Salaah of Rasoolullah ﷺ. When the Allegiance was taken on the hands of Hazrat Abu Bakr Siddique رضي الله عنه and his Guardianship was confirmed, He prayed the Janazah Salaah, and after him non other prayed, as mentioned by Imam Shamsul Ulama Sarkhasi رضي الله عنه. It is in Bazaaz, Haakim, Ibn Sa'ad, Ibn Mani', Baihiqi, Tibraani and Mu'jim Ausat on the authority of Hazrat Abdullah ibn Mas'ood رضي الله عنه that the Prophet ﷺ said, 'After giving me ghusl and kaffan, leave me on the bier and go outside. Jibra'eel عليه السلام will first read Namaaz over me, followed by Mikaeel عليه السلام, followed by Israfeel عليه السلام. The Angel of death will then pray over me with his entire army. You should them come to me in groups and read Durood and Salaam.' " [Fatawa Razvia vol.4 pg 54; New Edition of Fatawa Razvia Vol.9 pg.286]

His Blessed Rauza-E-Anwar : Hazrat Abu Talha رضي الله عنه prepared the blessed Grave of the Prophet ﷺ. Hazrat Ali, Hazrat Fadhl bin Abbas and Hazrat Quthm bin Abbas (ridwaanullahi ta aala alaihim ajmaeen) lowered the Prophet ﷺ into his Rauza-e-Anwar. It is evident from the narration of Abu Dawood, that Hazrat Usama رضي الله عنه and Hazrat Abdur Rahmaan bin Auf رضي الله عنه also went into the Blessed Grave.

Hazrat Quthm رضي الله عنه was the last to leave the Qabr-e-Anwar. He says, " I looked at the blessed face of the Prophet ﷺ for the last time and then saw that his blessed lips were moving. I place my ears close and heard him say, 'Rabbi Habli Ummati' (O Allah, Give my Ummah to me)." [Madarijun Nabuiwat Vol.2 Pg. 442; Abu Dawood vol.2 pg.458]

2nd Noor

Ameerul Mo'mineen
Asadul'laahil Ghaalib
Sayyiduna
Ali-e-Murtuza

الله
عنه
رضي

His Position in The Silsila : Ameeril Momineen, Asadullah, Haidar-e-Karaar Hazrat Ali-e-Murtuza رض is the second Imam of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

His Name : His name is Ali and is known as Abul Hassan and Abu Turab and his titles are Murtuza, Asadullah and Haidar-e-Kar'raar.

His Father : His father was Abu Taalib and grandfather Abdul Mutallib. Abu Taalib is the uncle of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ.

His Mother: His mother's name was Faatima bint Asad, bin Haashim, bin Abd Munaaf. Her Janazah was performed by Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ, and he gave his blessed Qamees (Kurta) to be used as her kaffan (shroud). He prepared her grave and first he himself laid down in her grave, so that it will be comfortable for her in the grave, and so that she may be adorned in the Garb of Jannat. [Noorul Absaar]

Miraculous Events In The Womb Of His Mother : When Hazrat Ali رض was in the womb of his mother, then she used to see astonishing dreams. She says, “*When I was pregnant with Ali رض, some bright people came to me and gave me glad tidings, and for as long as he was in womb, I felt very different, and whenever I intended to prostrate before the idols, I would have a severe pain in my stomach. In this way, I could not prostrate to any idol.*” [Masaalikus Saalikeen]

His Birth : Hazrat Ali رض was born on a Friday. Some narrations quote the date as the 13th of Muharram and others state the 13th of Rajab. His birth occurred 30 years after the incident of Feel. He was born inside the Holy Kaaba, and none has been blessed with this excellence before him. [Noorul Absaar].

His mother says, “ When he was born, he did not drink milk for three days, and this, caused great sadness in my home. When This message reached Rasoolullah ﷺ, The Prophet ﷺ arrived and took Sayyiduna Ali ﷺ in his blessed arms and showed great love to him. He then placed his tongue in the mouth of Sayyiduna Ali ﷺ and Hazrat Ali suckled on the tongue of the Prophet ﷺ and thereafter started to drink milk.”

When Hazrat Ali ﷺ was five years old, the Prophet ﷺ kept him at his blessed home and took care of him. He was thus groomed in the home of the Prophet ﷺ until he was ten years old.

His Features : Hazrat Ali ﷺ was of excellent built and not very tall in height. He was tan in colour and very handsome. His face was very beautiful and would always be shining like the full moon. He had huge, black shining eyes. His shoulders were broad and well built like that of a lion. His bear was long and full. His body was very muscular, and his body was covered by a lot of hair. His hands and wrists were very strong and firm. If he gripped anyone with his hands, the person would not be able to breathe. His thighs and legs were very strong and firm. He walked very swiftly in the manner that the Prophet ﷺ walked. He was so healthy, that if he wished, he wore summer clothes in winter and winter clothes in summer. [Masaalikus Saalikeen]

FAMILY TREE : Hazrat Ali ﷺ son of Abu Taalib son of Abdul Mutalib son of Abd Munaaf son of Qasi son of Kilaab son of Mar'rah son of Lawi son of Ghaalib son of Fahar son of Maalik son of Nuzar son of Kinaana. [Tareekhul Khulafa]

He Accepts Islam: Almighty Allah commanded the Prophet ﷺ to propagate Islam amongst his family first and to correct their habits and behaviour. This, the Prophet ﷺ did and he first invited to Islam, Bibi

Khadija ﷺ and Sayyiduna Abu Bakr ؓ. He also invited Hazrat Ali ؑ who happily accepted Islam. He was the first amongst the youth (children) to accept Islam. [Akmaal fi Asmaair Rijaal]

HIS EXCELLENCE: Allama ibn Hajar Makki ؓ writes in Zawaajir, that Hazrat Ameer Muawiyah ؓ asked Zar'raar to explain the qualities of Hazrat Ali ؑ. He said, “ *His knowledge was vast. He was Aarif bi laah, and strict in the issues of Deen. His spoke words of righteousness which differentiated right from wrong. His every decision was full of justice. He did not desire the pomp and splendour of this world. The night and the silence of the night was very dear to him. He would often cry in the fear of Almighty Allah, and he would sometimes be in deep meditation. He was always quick in assisting others. He always shunned his nafs. He preferred thick clothing. He ate any food that was present, and did not give preference to its taste. When he was amongst us, he seemed like one of us and did not care about his status. Whenever anyone called him, he went to them. Even though he was so humble and we were so close to him, we still were very afraid to talk to him. He always respected those who were inclined to religious affairs. His friends were the poor and the needy. Even if a person was very famous and was guilty, he knew that his case would not be compromised by Hazrat Ali ؑ. A weak person never feared that he would look down upon him, due to his weakness.*”

Zar'raar then swore an Oath (Qasm) and said, “ *I saw that when it became dark and even the stars were hidden, he was standing in the Mimbar and firmly holding his beard and was in a state as if a snake had bitten him. He was weeping and calling out to Almighty Allah. He was saying, ‘O Materialistic World, O Materialistic World! You have turned towards me. You have looked at me. Stay away from me! Stay away from me! Go and try to deceive someone else. I have given you three irrevocable divorces, in other words I have left you, because your age is less, your pleasures are destructive and there is much fear by being with you.’ He used to be sad about himself and would spend his time weeping the fear*

of Allah.” When Hazrat Ameer Muawiyah ﷺ heard this, he began to weep so bitterly that tears ran down to his beard, and he could not stop weeping, until he wiped his tears with his sleeves. The entire gathering also wept. Hazrat Ameer Muawiyah then said this as he wept, “Allah have mercy on Hazrat Ali ﷺ I swear by Allah, he was just as you have explained him to be.” [Masaalikus Saalikeen]

He is the fourth Khalifa of the Prophet ﷺ and a lot has been said by great scholars in his praise. His praise is also present in the verses of the Quran and in the Hadith of the Prophet ﷺ. Hazrat Imam Muhammad Ghazzali ﷺ write in Ihyaa ul Uloom that on the night of Hijrat, when Hazrat Ali ﷺ was asleep in the blessed bed of the Prophet ﷺ, Almighty Allah sent wahi to Hazrat Jibra'eel and Hazrat Mikaeel (alaihimus salaam) that, “*I have made the two of you brothers to one another and I made the age of one from amongst you more than that of the other. Is there any from amongst you that will give part of your age to the other?*”

None answered from both of them. Almighty Allah said, “*The both of you are not the example of Ali ﷺ. I have made him the brother of my Beloved Prophet ﷺ. Look, he is asleep in the bed of his brother and is willing to sacrifice his life for him. Both of you go to earth and protect him from his enemies. Hazrat Jibra'eel ﷺ descended and stood at the head side of Hazrat Ali ﷺ and Hazrat Israfeel ﷺ stood at his feet, protecting him for the entire night.*” It was on this, that Almighty Allah revealed the verse, “*Some person sells his life in pleasing Allah, and Allah is Most compassionate towards his servants.*” [Surah Baqara] [Kashful Mahjoob pg.260]

Hazrat Ibn Abbas ﷺ reports that once Hazrat Imam Hassan and Imam Hussain ﷺ were very ill. The Prophet ﷺ, Hazrat Abu Bakr and Hazrat Umar (radi Allahu anhum) came to visit the children. On leaving the Sahaba-e-Kiraam requested that Hazrat Ali ﷺ take some Nazr (vow) on

behalf of the children. Hazrat Ali ﷺ, Bibi Faatima ؓ and their female servant all took the vow to keep three fasts each, so that Almighty Allah may bless both the children with shifa. All three of them kept the first fast, but there was nothing in the house for Iftaar. Hazrat Ali ﷺ then bought three portions of flour on credit from a jew called Sham'oon. He gave one portion to Bibi Faatima ؓ, who made five breads with the flour. As the time of Iftaar arrived, and they were about to eat, a beggar came to their door and said, “*Salaam upon you O Ahle Bait of the Prophet ﷺ. I am a poor Muslim from amongst the poor Muslims. Please feed me with something and Allah shall feed you from the bounties of Jannat.*” When they heard this, all of them gave their bread to him, and they slept just by drinking water. The next day, they sat for Iftaar when they heard someone say, “*I am an Orphan. Please assist me.*” Again, all of them gave their share of food to him. This happened on the third day again, when a captive asked for food, they gave all their food to him. When morning came, Hazrat Ali ﷺ took Imam Hassan and Hussain (radi Allahu anhum) to visit the Prophet ﷺ. When he saw how weak the children were, he went to Bibi Faatima ؓ and saw that she too had become weak. This caused much sadness to the Prophet ﷺ. It was then, that Hazrat Jibra'eel ﷺ descended with this verse of the Quran, “*And they feed the poor, orphan and captive in His love.*” [Masaalikus Saalikeen vol.1; pg.145]. This verse of the Holy Quran was also revealed in praise of Hazrat Ali ﷺ, “*Those who spend their wealth in charity during the night and the day, (both) discreetly and openly. For them, they have a generous reward by their Lord. They have no fear nor do they have any grief.*”

Hazrat ibn Abbas ؓ states that Hazrat Ali ﷺ had only four dirham with him. He distributed one dirham as charity at night and one dirham in the day. He then gave one dirham discreetly and one dirham openly. It was on this, that the above mentioned verse of the Quran was revealed. [Masaalikus Saalikeen vol.1 pg.147]

Hazrat Zarr bin Hubaish ﷺ reports that Hazrat Ali ﷺ said, “I swear in His Name who caused a tree to explode from a seedling and who created life; that the unlettered Prophet ﷺ said to me, ‘O Ali! Only he shall have true love for you, who is a Momin and he who has enmity against you is a hypocrite.’” [Muslim Shareef]

Hazrat Imraan bin Haseen ﷺ reports that the Prophet ﷺ said, “Ali is mine and I am his, and he is the beloved of all the believers.” [Tirmizi Shareef]

Hazrat Sahl ibn Sa'ad ﷺ says, “On the day of Khaibar, the Prophet ﷺ said, ‘Tomorrow I shall give this flag in the hand of that person, through whom Almighty Allah shall grant us victory. That person loves Allah and His Rasool ﷺ, and Allah and His Rasool ﷺ love him.’ When morning came, all the companions of the Prophet ﷺ came into the court of the Prophet ﷺ hoping that they would be the one who shall be chosen in whose hand the flag shall be given, but the Prophet ﷺ asked, ‘Where is Ali bin Abi Taalib ؓ?’ It was said that his eyes were sore through an infection. The Prophet ﷺ said, ‘Call him’ He was thus called and the Prophet ﷺ put his blessed saliva into his eyes and they became well, as if they were never sore. He ﷺ then gave the flag in his hand.” [Muslim - Bukhari]

His Character : The life of Hazrat Ali ﷺ was a beautiful example of good character. It is stated that even though he was blessed with an exalted status, he never showed himself to be above others. He always lived a very simple and humble life. He also helped with the household chores. He would often be seen sewing a patch in his torn clothing. Even when the Prophet ﷺ had commanded the Sahaba to dig a trench, Hazrat Ali ﷺ worked like an ordinary labourer.

His Kindness And Generosity : He was a very kind and generous personality. He never caused pain to anyone. Even if someone committed

an error, he explained to him with great kindness and love. Hazrat Abu Zirr Ghaffari ﷺ says, “ Hazrat Ali ﷺ was very exalted, brave, Truthful, soft hearted and kind. The desire to help the poor flowed in him like the huge waves of the sea. He used to travel far away from home, to assist the sick, old, poor, orphans, crippled and downtrodden.”

His Bravery : Hazrat Abbas ﷺ says, “ Sayyiduna Ali ﷺ is the bravest amongst the people.” It is for this reason that he is known as “ Ashjaun Naas” . Volumes can be written only on the bravery of Hazrat Ali ﷺ. Hazrat Abu Zirr Ghaffari ﷺ reports, that, before Hijrat, when the kufaar were planning to martyr the Prophet ﷺ. (The incident of Hazrat Ali ﷺ sleeping that night on the blessed bed of the Prophet ﷺ has already been explained in this book) and it also showed his bravery and his faith in the Holy Prophet ﷺ. He partook in all the great battles except in the Battle of Tabook. During one battle, Hazrat Ali ﷺ and Hazrat Zubair bin Al Aawaan ﷺ killed 700 kufaar of the Banu Quraiza, in one day. [Madarijun Nabuiwat]

Hazrat Abu Raaf'i ﷺ says that during the battle of Khaibar, the shield of Sayyiduna Ali ﷺ was damaged. He went forward in the Love of Allah and His Rasool ﷺ and uprooted the Door of the Fort of Khaibar with his bare hands and used it as a shield. After the battle, forty strong men together could not move the door from where it has kept by Hazrat Ali ﷺ. [Zirkani vol.2 pg 230 - Taareekhul Khulafa pg 33]

Bai'at And Khilaafat : Ibn As'ad says that all the people of Madinah took the oath of allegiance at the hands of Hazrat Ali ﷺ. The discussion on the Khilafat of Hazrat Ali ﷺ is very in-depth and cannot be explained here. More information can be found in the book Tareekhul Khulafa by Allama Jalaludeen Suyuti ﷺ. Hazrat Ali's ﷺ Khilafat lasted for 4 years 8 months

and 9 days.

HIS VAST KNOWLEDGE: Hazrat Ali ﷺ attained great knowledge from the Darbaar of Rasoolullah ﷺ. Hazrat Abu Amar reports from Abu Tufail, that Hazrat Ali ﷺ said, “Ask me whatever you wish from the Quran. There is no ayat that I am unaware of. I even know whether it was revealed during the day or night, or it was revealed on soft our mountainous land.” [Jaami’ul Manaqib]

Hazrat Ali ﷺ narrated five hundred and eighty six Ahadith-e-Mubaarakah of Rasoolullah ﷺ. His knowledge, wisdom and decisions were so great that Hazrat Umar-e-Farouk ﷺ says, “The best judge amongst all the sahabah is Hazrat Ali ﷺ.”

Hazrat Sa’eed ibn Habeeb ﷺ says, “There was no person in Madinah except Hazrat Ali ﷺ who could say, ‘Ask me whatever you want to know’”

Hazrat Abdullah ibn Mas’ood ﷺ was also the possessor of great knowledge, but he too used to openly announce the following, “None has more knowledge of the Faraa’id than Ali ﷺ and none has more understanding than him.” Hazrat Ali ﷺ says, “If I wished to compile the commentary of Sura Fateh, then I would be able to load 40 camels with books (from this tafseer).”

The Aqida Of The Ahle Sunnat Wa Jama’at : Hazrat Ali ﷺ was blessed with many beautiful qualities and splendours. **Note:** It is the belief of the Ahle Sunnat Wa Jama’at, that Hazrat Ali ﷺ is the fourth Khalifa of Islam, which the shias reject and thus oppose the other Khulafa. The belief of the shias in this issue of Khilafat and in other related issues is totally corrupt. The Ahle Sunnat Wa Jama’at should stay away from them and keep them away from us. The Great Imam Azam Abu Hanifa Sayyidi Nu’mān bin Thaabit ﷺ says, “The most exalted amongst the people after Huzoor ﷺ are Hazrat Abu Bakr, then Hazrat Umar, then Hazrat Uthman, then Hazrat Ali (ridwaanullahi ta

aala alaihim ajmaeen)."

Sarkaar-e-Ghaus-e-Azam Shaykh Abdul Qaadir Jilaani ﷺ says, "The Aqida of the Ahle Sunnat Wa Jama'at is this, that the Ummat of the Prophet Muhammad ﷺ is the greatest of all Ummats, and from the Ummat, the greatest are the Asharah Mubasharah. These are ten personalities, namely, Abu Bakr, Umar, Uthman, Ali, Talha, Zubair, Abdur Rahman bin Auf, Sa'ad, Sa'eed and Abu Ubaidah Al Jarah (ridwaanullahi ta aala alaihim ajmaeen). From these ten, the most exalted are the Khulafa-e-Raashideen. From the four of them, the most exalted is Abu Bakr Siddique, then Umar-e-Farouk, then Uthman-e-Ghani and then Ali." (ridwaanullahi ta aala alaihim ajmaeen)

Love for Hazrat Ali : The Muhaditheen have recorded that Hazrat Ali-e-Murtaza ﷺ said, "The Prophet ﷺ said the following words about me, 'You have a special attachment with Hazrat Esa ﷺ. The Jews hated him so bitterly that (Allah forbid) they accused his pure mother Bibi Maryam ﷺ and the Christians went over the limitations in his love to such an extent, that (Allah forbid) they called him the son of Allah. Beware, since there will also be two groups in your case. One will be those, who in your love will hold you in such esteem, that they will transgress the limitations and the other group, will be those who will have dislike for you, and they shall target you with their accusations.'" From these blessed words, it is evident that both the Kharijis and Shias are misled and that the proper ones are the Ahle Sunnat Wa Jama'at, who show great love to Sayyiduna Ali ﷺ and yet we do not transgress the limitations.

His Poetry : In eloquence and command of language, there is none that can be equal to the people of Arabia. They have the ability to render beautiful impromptu verses of prose. Hazrat Ali ﷺ was also a very great poet. He wrote Praises to Allah, and many poems in praise of the Prophet ﷺ, which can be found in the books of history and Seerat. A few stanzas of his poems are being presented for attaining blessings:

*“Radeena Qismatal Jabaari feena Lana ilmuw
wa lil Juh’haali Maalu
Li An’nal Maala Yufni Anqareebin wa
In’nal ilma Yabqaa Laa Yazaalu”*

*“We are pleased with that which our Lord has distributed That, he blessed me
with knowledge and the ignorant with wealth.”*

*“Because very soon, the wealth will become less and be finished
And knowledge will remain, for there is no end for it.”*

Cure For A Cripple : Allama Taajudeen Subqi ﷺ states in his book Tabqaat that once Hazrat Ali ﷺ took Hazrat Imam Hassan and Hussain (radi Allahu anhum) and went to the Kaaba. Whilst in the Haram, they heard a person crying bitterly, begging Almighty Allah to forgive him. Hazrat Ali ﷺ asked for this person to be brought before him. The person came to Hazrat Ali ﷺ dragging himself on the ground. He was a cripple. Hazrat Ali asked how he had become cripple and he said that he spent all his time openly committing sins. His father was a very pious Muslim who always warned him against sinning, but he took no heed. Once whilst his father was giving him advice, he became angry and beat his father up. His father became very sad and went to the Kaaba and cursed him. It was through the curse of his father, that he had become a cripple. The man said that he then realised his wrongs and repented sincerely in the Court of Allah and he also asked his father to forgive him. His father forgave him in fatherly love and was very pleased when he changed his life. The man then took an oath and said that his father asked to be brought back to Makkah, so that he may ask Allah to forgive his son and grant him cure. Whilst on their way to Makkah, their camel tripped, and his father fell off and was killed. The man said that from that day on he has been crying day and night in the Kaaba, begging Almighty Allah to grant him good health.

When Hazrat Ali رض heard this, he said, “If your father became pleased with you, then have faith that Almighty Allah is pleased with you.” Hazrat Ali رض then read a few rakaats of Salaah and made dua for him. He then said, “Rise in the name of Allah The cripple immediately stood up and was cured. Hazrat Ali رض said, if you had not taken an oath to say that your father had become pleased with you, then I would never have made dua for you.” [Tabqaat]

Wall Stopped From Falling : Hazrat Imam Jaafar Saadiq رض states that once Hazrat Ali رض was seated against a wall deciding a case, when people sitting in the hearing began to shout and become panic stricken. They asked Hazrat Ali رض to move away as the wall that he was sitting against was about to collapse. Hazrat Ali رض said, “Continue with the hearing. Allah is the Best Protector” The case continued. After the case had come to an end and when Hazrat Ali رض left the area, then only did the wall collapse without causing any harm to anybody. [Izaalatul Khulafa]

A Spy Becomes Blind : There was a person who used to sit in the companionship of Hazrat Ali رض as a spy. He used to carry the information from the court of Hazrat Ali رض to the opposition. Once Hazrat Ali رض confronted him concerning this, and he denied this by swearing an oath. Hazrat Ali رض got into Jalaal and said, “If you are telling a lie, then may Allah take your sight away.” The spy immediately became blind and from that day on walked around with a cane in his hand. [Shawahidun Nabuiwat]

Angels Serve His Home : Hazrat Abu Zirr رض says, “Once the Prophet ﷺ sent me to call Hazrat Ali رض from his home. When I reached his blessed home, I saw that the flour mill was in motion by itself, without being operated by anyone. When I told the Prophet ﷺ about this, the Prophet ﷺ said, ‘O Abu Zirr! There are some Angels of Allah that travel the earth. Allah has also given them the duty of assisting my family.’”

His Foresight : Once, a man came to meet Hazrat Ali رض. He met with him and told him about his future. He informed him that he will be hanged. He even pointed out to him the exact date tree on which his hanging will take place. When the time arrived, everything occurred as Hazrat Ali رض had foretold. [Izaalatul Khulafa]

Floods Controlled : Once the river Euphrates burst its banks and the entire farms and orchards surrounding it began to flood. They people went to Sayyiduna Ali رض and asked him to make dua. He immediately stood up and wore the Jubbah of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ. He then tied the turban of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ and covered himself with the shawl of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ. He saddled his horse and rode towards the River Euphrates. A huge group of people followed him by foot. Hazrat Imam Hassan and Imam Hussain رض were also amongst those who followed him. He stopped on the bridge beside the river and pointed to the river with his Aasa. The swelling river dropped in depth. He did this three times and the depth of the water decreased thrice. The people then called out to him and said that the situation could now be controlled, so he stopped. [Shawahidun Nabuiwat]

An Amazing Spring: On the way to Siffeen, the Army of Hazrat Ali رض passed through areas where there was no water at all. The soldiers were very thirsty and found it difficult to proceed without water. They stopped near a monastery and Hazrat Ali رض asked the Monk that was present there, if he knew where water could be found. The Monks said that water could be found if they travelled for another two miles. Hazrat Ali رض then got onto a mule, and rode a few steps to a spot near the monastery. He then pointed out a spot and asked his companions to dig in the specified place. They dug until they came to a huge stone which could not be moved. Hazrat Ali رض dismounted his mule and placed the fingers of both his hands on either sides of the stone and with one powerful tug, the stone came loose and a spring of fresh, clean, sweet water gushed from

underneath the stone. Everyone there drank from the spring and even fed their animals. When the monk saw this karaamat of Hazrat Ali ﷺ, he asked, “Are you an Angel?” Hazrat Ali replied that he was not an Angel. He then asked if Hazrat Ali ﷺ was a Nabi and he replied in the negative. He then asked Hazrat Ali ﷺ to introduce himself. Hazrat Ali ﷺ said, “I am the Sahabi of the Final Messenger Hazrat Muhammad ﷺ and the Prophet ﷺ also informed me of certain things.” On hearing this, the monk read the Kalima Shareef and accepted Islam. Hazrat Ali ﷺ asked why he had not accepted Islam before. The monk said, “It is in our books, that there is a spring which is concealed near this monastery, and only a Nabi or the companion of a Nabi will unveil this spring. Myself and many monks before me lived at this monastery in hope of seeing this miracle. Today, when you unveiled the spring, my desire was fulfilled.” When Hazrat Ali ﷺ heard this, he wept until his beard dripped with tears. He then said, “Alhamdulillah! My name is even present in their books.” The monk joined the companions of Hazrat Ali ﷺ and fought in the battle against the Syrians, wherein he was martyred. Hazrat Ali ﷺ buried him and made Dua-e-Maghfirat for him. [Shawahidun Nabuiwat pg.164]

An Amazing Incident : One night a husband and wife fought the entire night in their house, which was situated beside a Musjid near the Darbaar of Hazrat Ali ﷺ. In the morning, he asked for them to be brought before him. He asked what had happened and the husband said that they had just made Nikah and on the night after their Nikah, they both had an argument in which his wife suddenly began to show much hate and contempt towards him.

Hazrat Ali ﷺ sent all those present in his Court outside and then said to the woman, “Whatever I ask you, you must reply very truthfully.” He then said, “O woman! Your name is such and such and your father is such and such person.” The lady acknowledged this. He then said, “You became pregnant

after committing adultery. You and your mother concealed this pregnancy for a long time. Then, when you began to feel labour pains, your mother took you to a secluded place where you gave birth to a boy. The baby was then wrapped in a cloth and left in a field. Then a dog went near the child. Your mother threw a rock at the dog trying to fend it away, but the rock struck the child, causing his head to be severely injured. Your mother felt pity and then tied a bandage on the child's head. Then, the two of you fled and never saw this child again."

The woman was amazed, since whatever Hazrat Ali ﷺ said was the truth. He then asked the man to show his head. The man had a deep scar on his head. Hazrat Ali ﷺ said, "O Woman! This is your son and not your husband. Both of you should thank Allah, that he protected you from committing haraam." [Shahahidun Nabuiwat 161 - Khazinatul Asfiyah]

Wives And Children : There are numerous opinions of the Ulama on the wives of Hazrat Ali ﷺ and how many they were. However, his first wife was Bibi Faatima ؓ, the daughter of the Prophet ﷺ. He was not allowed to remarry as long as she was in his Nikah. His second wife was Bibi Imaama, who was the granddaughter of the Prophet ﷺ and the daughter of Sayyida Zainab ؓ.

He married her because Bibi Faatima ؓ asked him to do so before she passed away. His third wife was Hazrat Aasma bint Umais ؓ. She was married to his brother Hazrat Jaafar Tayyaar ؓ. After his demise, she married Hazrat Abu Bakr ؓ and after his demise, she came into the Nikah of Hazrat Ali ﷺ. His fourth wife was Hazrat Khaula bint Jaafar bin Qais ؓ. His fifth wife was Ummul Baneen ؓ, His sixth wife was Umme Habeeb bint Rabiaa ؓ, His seventh was Sayyida Laila bint Mas'ood ؓ, His eight wife was Umme Sa'ad bint Urwah and his ninth wife's name is not known.

There are numerous narrations concerning the number of children. Mufti Ahmad Yaar Khan ﷺ said twelve sons and nine daughters. Allama Muhammad Mia ﷺ has mentioned 18 sons and 18 daughters.

Gems Of Wisdom : 1. To be disillusioned from the Mercy of Allah is a means of great harm 2. He, who is most miserly in giving his wealth, is most generous and willing in betraying his honour. 3. Perfection in religion is by taking loss in worldly things. 4. Knowledge is better than wealth, since your knowledge protects you, and your wealth needs to be protected by you. 5. The friendship of worldly people usually is severed through minor things. 6. Truth is a very powerful helper and Lies is a very weak defence. 7. Sabr (patience) is such a mode of transport, that it never fails you. 8. Do not trust the kindness of an enemy, since no matter how hot you may make water with fire, the water can still extinguish the fire. 9. A pious Aalim remains humble and when he starts to pride his knowledge, then he becomes bad. 10. There is no way of saving a person who does not conceal his own secrets in his chest. 11. When you are in poverty, then ask Allah to forgive you and read the Kalima, then Allah will increase your sustenance. 12. To abstain from wrongdoings is better than gathering good. 13. To have a doubt in Aqida is equivalent to Shirk (polytheism). [Aawaariful Ma'aarif]

Incidents Relating To His Shahaadat : The shahaadat of Hazrat Ali ﷺ was a very painful event in the history of Islam. Three Kharijis, Abdur Rahmaan bin Muljim, Bark bin Abdullah Tameemi and Amr bin Bukair Tameemi, planned to martyr Hazrat Ali, Hazrat Ameer Muawiyah and Hazrat Amr ibnil A'as (Ridwaanullahi ta aala alaihim ajmaeen) on the same day. These traitors planned to attack these Sahaba-e-Kiraam (Ridwaanullahi ta aala alaihim ajmaeen) on the 17th of Ramadaan 40 Hijri. Bark went to Syria and attacked Hazrat Ameer Mu'awiyah ﷺ who was only injured and was not martyred.

Bark was captured. His hands and feet were cut off, and he was set free. Amr bin Bakeer went to Egypt to martyr Hazrat Amr ibnil A'as رض. On that day, Hazrat Amr رض was ill and he appointed Sahl Aamiri or Khaarija to perform the Namaaz. Thinking that he was Hazrat Amr رض, Ibn Bukair attacked and killed him. He was captured and taken to Hazrat Amr رض and was killed. Early that morning Hazrat Ali awoke and told Hazrat Imam Hussain رض that he had seen the Prophet صلی اللہ علیہ وسالہ وآلہ وساتھ in his dream.

He said, “I told the Prophet صلی اللہ علیہ وسالہ وآلہ وساتھ that I had attained no comfort from his Ummah. The Prophet صلی اللہ علیہ وسالہ وآلہ وساتھ said that I should curse the tyrants, and I made this dua, ‘O Allah! Take me away from these people and put me amongst better people and put such a person in my place that will be very bad for them.’” Hazrat Ali رض was still talking to Hazrat Imam Hassan رض when the Muazzin announced the time for salaah.

Hazrat Ali رض walked towards the Musjid for salaah and as he entered the Musjid, Ibn Muljim the cursed came from behind a pillar and struck Hazrat Ali رض on his blessed face, with a sword that was dipped in poison. The people in the Musjid arrested him and brought him before Hazrat Ali رض.

He said, “Imprison him, but make a soft bed for him and give him good food. If I survive, then I have the right to forgive him or avenge what he has done and if I pass away, then kill him also.” Hazrat Ali رض passed away on the 21st of Ramadaan from the severe injury caused by the attack on him. He passed away at the age of 63.

His Final Advice: Before his wisaal, he called Imam Hassan and Imam Hussain (radi Allahu anhum) and said, “I advise you to remain pious and do not wish for the world even if it wishes for you. And if you lose any worldly

belonging, then do not cry over it. Have mercy on the orphans, and help the weak.” He then turned to one of his sons, Hazrat Muhammad bin Hanafiyah رضي الله عنه and gave him the same advice. He then read the Kalima and his soul travelled from this mundane world in to the heights of the hereafter. *In’na lil laahi wa in’na ilaihi raaji’oon*

Ghusl And Kaffan : Hazrat Imam Hassan, Hussain and Abdullah ibn Jaafar (*ridwaanullahi ta aala alaihim ajmaeen*) gave him ghusl and tied his kaffan, which was three pieces of cloth. Hazrat Imam Hassan رضي الله عنه lead his Janaazah Salaah. [Taareekhul Khulafa]

Mazaar-E-Paak : There are numerous narrations relating to his Mazaar Shareef, but the most famous narration is that it is in Najf Ashraf in Iraq.

3rd Noor

*Sayyidush Shuhada
Sibt-e-Rasool
Hazrat Sayyiduna
Imam Hussain*

الله
صَلَّى عَنْهُ

His Position in The Silsila: Sayyidush Shuhada, Sibt-e-Rasool, Hazrat Sayyiduna Imam Hussain رض is the third Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Glorious Birth: Hazrat Sayyidina Imam Hussain رض is the beloved son of Sayyiduna Ali and Bibi Faatima (*ridwaanullahi ta aala alaihim ajmaeen*) and the most beloved grandson of Aqaa-e-Do Aalam Noor-e-Mujassam Hazrat Ahmad-e-Mujtaba Muhammad Mustafa رض. Hazrat Imam Hussain رض was born on the 5th of Shabaanul Muazzam in the year 4 Hijri. After his birth, his milk mother was Ummul Fadhl bint Haaritha, the wife of Hazrat Ab'bas bin Abdul Mutallib (*radi Allahu anhum*). The Holy Prophet صلی اللہ علیہ وسَلَّمَ gave the Azaan in his right ear and the takbeer (Iqaamat) in his left ear. The beloved Rasool صلی اللہ علیہ وسَلَّمَ then placed his blessed saliva into the mouth of Hazrat Imam Hussain رض and made Dua for him. On the seventh day, he was named Hussain and his Aqeeqa was made. The Prophet صلی اللہ علیہ وسَلَّمَ commanded Bibi Faatima رض to remove his hair and to give silver in charity equivalent to the weight of the hair as it had been done for Imam Hassan رض. Hazrat Imam Hussain رض was blessed with numerous titles, such as, Abu Abdullah, Sayyidush Shuhada, Sibt-e-Rasool Sibt-e-Asfar, Rasheed, Zakee, Mubaarak and Raihaanatur Rasool.

His Features : Hazrat Imam Hussain رض was without doubt a very handsome personality. From his chest up to his blessed feet, he was the picture of the Prophet صلی اللہ علیہ وسَلَّمَ, whereas his elder brother Hazrat Imam Hassan رض was the image of the Prophet صلی اللہ علیہ وسَلَّمَ from his head up to his chest. His was so handsome and radiant, that anyone who saw him was lost in his beauty. His blessed face was so bright, that it would even shine in the darkness of night.

His Education : Hazrat Imam Hussain رض was groomed in the blessed court of the Beloved Rasool صلی اللہ علیہ وسالہ وآلہ وسالہ. He was taught by the Beloved Rasool صلی اللہ علیہ وسالہ وآلہ وسالہ, Bibi Faatima Zahra and Sher-e-Khuda Hazrat Ali (radi Allahu anhum). The Beloved Rasool صلی اللہ علیہ وسالہ وآلہ وسالہ loved Hazrat Imam Hussain رض dearly, due to his piety and pure heart. The Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ was also aware, that the time would come, when his beloved grandson would save the Ummah from destruction at the hands of a corrupt and tyrant leader. He knew that Imam Hussain رض will uphold the flag of Islam and that he will steer the great ship of Islam clear from the storm of fitna.

His Blessed Character : Hazrat Imam Hussain رض was a very kind, gentle, generous, merciful, and Allah fearing personality. He always cared for the poor and oppressed, he assisted the helpless, he gave comfort to those in pain and in sorrow and he showed great love and affection towards orphans. He was the embodiment of the character of his grandfather Sayyiduna Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ and of his parents Sayyiduna Ali and Bibi Faatima (radi Allahu anhum). Whenever a beggar came to his home, he always cared for him and spoke to him with kind words. There were times, when there was only enough food in his home to feed one person, but if a beggar came to his home, he would feed this to the beggar and would remain hungry himself. Subhaan'Allah! This was the shaan of the beloved grandson of Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ. He could not bear to see another Muslim go hungry, but he was prepared to sleep without a meal. Once, Hazrat Imam Hussain رض had joined some of his visitors to partake in a meal with them. One of his servants brought out a bowl of soup. As he walked into the room, he tripped and dropped the bowl. The bowl fell to the ground and broke and the soup spilled onto the blessed face of Hazrat Imam Hussain رض. The servant was very afraid that he had insulted the grandson of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ by dropping the bowl. Hazrat Imam Hussain looked towards him and he trembled in fear and asked Imam Hussain رض

not to be angry. Imam Hussain رض replied by saying, “*I have consumed my anger.*” The servant then spoke about forgiveness and Imam Hussain رض said, “*I have forgiven you.*” The servant then said, “*Allah loves those who are kind*” and Hazrat Imam Hussain رض said, “*I have freed you for the pleasure of Allah.*” Subhaan’Allah!

His Excellence : Once, Hazrat Imam Hassan and Imam Hussain (radi Allahu anhum) wrote some words in calligraphy on a blackboard. After they had completed writing, they both told each other that their writing was better. They could not come to an agreement about whose writing was better, so they took their work to Hazrat Ali رض and asked him to make the decision. Hazrat Ali رض looked at their work, and asked them to take their work to their mother Bibi Faatima رض. She looked at their work and said that the best person to make such a decision was their beloved grandfather Sayyiduna Rasoolullah صلی اللہ علیہ و سلّم. Both brothers then went to the court of the Beloved Rasool صلی اللہ علیہ و سلّم.

The Beloved Rasool صلی اللہ علیہ و سلّم looked at their work and said, “*This decision will be made by Hazrat Jibra'eel* صلی اللہ علیہ و سلّم.*” Immediately, Sayyiduna Jibra'eel* صلی اللہ علیہ و سلّم appeared and said, “*O Prophet of Allah! This decision shall be made by Almighty Allah.*” Thus, Almighty Allah commanded Jibra'eel صلی اللہ علیہ و سلّم to take an apple from Jannat and to drop it over their boards. The best piece of work will be that on which the apple will fall. Hazrat Jibra'eel صلی اللہ علیہ و سلّم then did as commanded, dropping the apple over the writing boards. Subhaan’Allah!

The apple fell and split into two equal pieces, half on the board of Imam Hassan and half on the board of Imam Hussain (radi Allahu anhum). This showed that both of their calligraphic writing was equal. Subhaan Allah! Such excellence has been bestowed upon the grandchildren of the Beloved Rasool صلی اللہ علیہ و سلّم that the decision concerning their writing is even

made in the Divine Court of Almighty Allah. What more can be said about the excellence of Hazrat Imam Hassan and Imam Hussain (*radi Allahu anhum*)?

Angels for Protection: On one instance, Hazrat Imam Hassan and Imam Hussain (*radi Allahu anhum*) had gone outside for a long time. Bibi Faatima Zahra رض became very worried. She was still thinking about where the children might have gone, when the Beloved Rasool صلی اللہ علیہ وسالہ وآلہ وسالہ arrived at her home. Bibi Faatima Zahra رض immediately said, “*Ya Rasool’Allah ﷺ Imam Hassan and Imam Hussain cannot be found. They have gone out and we do not know their whereabouts.*” Just then, Hazrat Jibra’el Ameen علیہ السلام descended and said, “*Ya Rasool’Allah ﷺ there is nothing to worry about. Both the children are at a certain place and Almighty Allah has appointed Angels to protect them.*” On hearing this, the beloved Rasool صلی اللہ علیہ وسالہ وآلہ وسالہ went to the spot that Jibra’el علیہ السلام had pointed out. The Beloved Rasool صلی اللہ علیہ وسالہ وآلہ وسالہ saw that Hazrat Imam Hassan and Imam Hussain (*radi Allahu anhum*) were resting, and an Angel had one of his wings under them and was shading them with his other wing. The Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ kissed both of them and carried them home to Bibi Faatima رض.

His Generosity: Once a Bedouin presented himself in the Darbaar of Imam Hussain رض and said, “*I heard your beloved grandfather ﷺ say that when you are in need of anything, then you should request this from one of four persons, either from a pious Arab; or from a pious master; or from a Haafizul Qur'an; or from a very graceful person, and (O Imam) all these four qualities are found in you in the highest form. The reason for this, is that if the entire Arabia received piety, it is through your blessed family, and generosity is your beautiful quality and as for the Qur'an, then this was revealed in your home and concerning your gracefulness, then, I heard your beloved grand father ﷺ say, 'If you wish to see me, then look at Hassan and Hussain.'*”

Hazrat Imam Hussain رض listened to his words and then said, “I heard my beloved grandfather Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ saying, ‘Piety is according to ones knowledge’ I will thus ask you religious questions which I have with me in this case. If you answer one question I shall give you one third of what is in this bag, if you answer two, then I shall give you half of what is in this bag and if you answer all the questions, then I shall give you all of what is in the bag.” The Bedouin was very pleased and requested Imam Hussain to present the questions. He asked, “Which action is the most exalted amongst all actions?” The Bedouin answered, “To bring faith in Allah” Hazrat Imam Hussain then asked, “What protects a servant from destruction?” He answered, “In having complete trust (faith) in Allah.” Hazrat Imam Hussain رض then asked, “What is that through which a servant attains his splendour?” He answered, “By Knowledge which is accompanied with good deeds.” He asked, “And if one does not have this quality” He answered, “He should have that wealth in which there is generosity.” Hazrat Imam Hussain رض said, “And what if he does not have such wealth?” He said, He should be patient in his poverty. The Imam said, “And what if someone is not in such poverty (where he is patient)?” He said, “Then, he should be struck by a bolt of lightning” On hearing these answers, Hazrat Imam Hussain رض smiled and gave him the entire bag.

Another Incident Relating To His Generosity: Once Hazrat Imam Hassan, Imam Hussain and Hazrat Abdullah ibn Ja'far (radi Allahu anhum) had gone together on Hajj. On their way, the camel which was carrying their food, water and belongings went astray and was left far behind. They came to a shack belonging to a very old woman. All three of them went over to the shack and told the woman that they were very thirsty and asked if she could spare them something to drink. The old woman kindly milked her goats and presented the goats milk for them to drink. They then kindly asked if she had anything for them to eat. The old woman said that the food was not prepared but if they wished to wait, she would slaughter the goat and cook it for them. They thus agreed to wait. The

goat was slaughtered and the old woman cooked a delicious meal. All of them happily partook in the meal that the old woman had prepared. After partaking in the meal, the three of them now continued on their journey. On leaving, they informed the old woman that they were of the Quraish tribe and they invited her to visit them in Madinah, so that they may return her generous favour. Her husband came home later that day and found that she had cooked the goat. He was very angry that she had fed the goat to people she did not even know. Some time passed, and both the old woman and her husband became very poor. They travelled to Madinah Munaw'wara, where they earned very little money gathering and selling camel droppings. Once whilst she was walking in Madinah Shareef, Hazrat Imam Hassan رض spotted her. He immediately went up to her and asked if she recognised him. The old woman said that she could not recognise him. Imam Hassan رض explained to her that he was amongst those who stopped at her shack and partook in a meal which she provided for them. On hearing this, she was very pleased, and informed Imam Hassan رض of her situation. Hazrat Imam Hassan رض took her to his home and gave her one thousand goats and one thousand dinars in cash. He then asked his servant to take her to the home of Imam Hussain رض. Hazrat Imam Hussain asked her what his brother had given her, and he too blessed her with one thousand goats and one thousand dinars. Hazrat Imam Hussain رض then asked his servant to take her to the home of Hazrat Abdullah ibn Ja'far رض. He was very pleased to see her and asked what both Imam Hassan and Hussain (*radi Allahu anhum*) had given her. She replied that all together, they had given her two thousand goats and two thousand dinars. On hearing this, Hazrat Abdullah ibn Ja'far رض gave her two thousand goats and two thousand dinaars. The old woman was now very pleased, and took the four thousand goats and four thousand dinaars and went to her husband. She presented these to him and said, “*This is a gift from that generous family to whom I had fed one goat.*”

His Tolerance & Patience : None can ever doubt the patience and the tolerance of Imam Hussain رض. The fact that his martyrdom had been foretold by the beloved Rasool صلی اللہ علیہ وسالہ وآلہ وسالہ and that even though he was aware of this, he still made sabr and waited for the Will of Allah to take its course. Hazrat Imam Hussain رض was also blessed with bravery from his family. Being the son of Asadullah (The Lion of Allah) Hazrat Ali رض, his bravery was obvious. He showed his bravery and fearlessness on many occasions particularly during the Battle of Karbala.

Rasoolullah's صلی اللہ علیہ وسالہ وآلہ وسالہ Love for Him: The Holy Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ loved Hazrat Imam Hussain رض dearly. Hazrat Umar-e-Farouk رض said, “Once, when I presented myself in the court of Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ I saw that the Beloved Rasool صلی اللہ علیہ وسالہ وآلہ وسالہ was walking on his knees carrying Imam Hussain رض on his blessed back. When I saw this, I said, your mode of transport is most splendid. On hearing this, the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ replied: ‘O Umar! The passenger is also very splendid.’” [Kashful Mahjoob]

Ya'la bin Marwah رض reports that the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ said, “Hussain is from me and I am from Hussain. Whosoever has kept Hussain as his beloved, Allah is his beloved. Hussain is a grandchild from amongst grandchildren.” [Mishkaat Shareef]

Hazrat Bar'ra رض says, “I saw that the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ used to carry Imam Hussain رض on his shoulders and say, ‘O Allah! I love him. You Love him too.’” [Mishkaat Shareef]

Hazrat Jaabir Ibn Abdullah رض states, “I heard from the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ ‘Whomsoever wishes to see the leader of Paradise, he should look at Hussain ibn Ali رض.’”

Ahadith Relating To Him : It is in Dalaa'il e Nabuiwat, that Ummul Fadhl bin Haaritha رض the wife of Hazrat Ab'bas ibn Abdul Mutallib رض once went to the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ and said, “ Ya Rasool'Allah! صلی اللہ علیہ وسالہ وآلہ وسالہ tonight, I saw a worrying dream.” The Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ asked, “ What was it?” She said, “ It was a very worrying dream.” He صلی اللہ علیہ وسالہ وآلہ وسالہ again asked, “ What was it?” She then said, “ I saw that a portion of your flesh was cut off from your Blessed Body and placed in my lap.” The Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ said, “ This is a good dream that you have seen. Insha Allah, a son will be born to Bibi Faatima رض and he will be given in your care.” Ummul Fadhl رض says, “ Hussain رض was born to Bibi Faatima رض and was given in my care.”

She says, “ Once I took him to Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ and gave him in the hands of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ. I turned away for a while and when I looked again; I noticed tears flowing from the blessed eyes of Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ. I then said, Ya Rasool'Allah صلی اللہ علیہ وسالہ وآلہ وسالہ. May my parents be sacrificed at your feet. What has happened? The Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ said, ‘Hazrat Jibra'eel صلی اللہ علیہ وسالہ وآلہ وسالہ came to me and informed me that my Ummat will kill this child of mine.’ I said, this child, and he said ‘yes, he also brought the red sand to me from the place where he (Hussain) will be martyred.’”

Abu Nu'aim رض narrated from Asbah. He says, “ I was on a journey with Hazrat Ali رض and we passed by Karbala. When we reached the plains of Karbala, Hazrat Ali رض said, ‘This is where their camels will sit, this is where they will keep their belongings, this is where they will be martyred. They will be of the Family of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ and they will be martyred on these plains. The skies and the earths will weep on their martyrdom.’”

Reason for the Shahaadat: On the demise of Hazrat Ameer Mu'awiyah رض his son Yazeed assumed Khilaafat in the year 60 Hijri. Hazrat Ameer Mu'awiyah رض is no doubt a Sahabi of the Holy Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ and a very beloved companion of Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ. He is also amongst those who were

commanded to record the verses of the Holy Quran in written form. In other words he was “Kaatib-e-Wahi-e-Nabuiwat” He had deep love for Rasoolullah ﷺ. Today, there are those who call themselves Shias or shi’ites. They are a corrupt sect. They slander Sayyiduna Ameer Mu’awiyah ؓ and they even call great Sahaba like Hazrat Abu Bakr and Hazrat Umar disbelievers (Ma’az’ Allah). Their aim is to destroy the Imaan of the Sunni Muslims. They use the month of Muharram and the names of Hazrat Imam Hassan and Imam Hussain (radi Allahu anhum) and the name of Bibi Faatima ؓ to trap the unsuspecting Sunni Muslims. Do not let such people play with your emotions. They are not the Aashiqs of the Ahle Bait. They are the enemy of the Ahle Bait. Stay away from them and keep your wives and children away from them. How can we follow those who called great Sahaba like Hazrat Abu Bakr and Hazrat Umar ؓ kaafirs (Ma’az Allah)! Yazeed sent letters to all the Muslims States requesting them to accept him as the leader of the Muslims (The Khalifa). He also sent a letter to the governor of Madinah, Waleed ibn Uqba, informing him that he should command Imam Hussain ؓ to accept him as the Khalifa and take the oath of allegiance at his hands. This, Imam Hussain ؓ rejected. Imam Hussain ؓ rejected the Bai’at of Yazeed because Yazeed was a faasiq, an alcoholic, and a tyrant.

Imam Hussain Goes to Makkah: It is for this reason that Imam Hussain ؓ left Madinah and travelled to Makkah on the 4th of Sha’baan and began to live in Makkah. When the people of Kufa heard this, they began to send scores of letters to Imam Hussain ؓ. In their letters, they told him that they were not prepared to accept Yazeed as the Khalifa and they were prepared to sacrifice everything and take the oath of allegiance at the hands of Imam Hussain ؓ. Many companions of the beloved Rasool ﷺ advised Hazrat Imam Hussain ؓ against this, as the disloyalty of the people of Kufa was very well known. The very same people of Kufa were

the ones who claimed to be the followers of Hazrat Ali رض yet they were the very people who turned against him. Hazrat Imam Hussain رض listened carefully to their advice, but he still decided that it was important to go to Kufa. He felt that if he did not heed their call, then he would have not fulfilled his responsibility towards the Ummah. The companions then advised him that he should first send a representative to Kufa. The representative should assess the situation in Kufa. If he found that the people of Kufa were sincere and the conditions were favourable, then the great Imam would decide whether to go to Kufa or not. Hazrat Imam Hussain رض accepted this advice from his companions and it was agreed that his cousin, Hazrat Muslim bin Aqeel رض would go as the representative to Kufa.

Hazrat Muslim رض In Kufa : Hazrat Imam Muslim bin Aqeel رض thus went to kufa as the representative of Imam Hussain رض. He was accompanied by his two young sons on this journey. When he arrived in Kufa, he stayed at the home of Mukhtar bin Ubaid. When the people of Kufa heard of his arrival, they came in huge groups and took Bai'at on his hands as the representative of Imam Hussain رض. Some narrations have said that approximately twelve thousand people took the oath of allegiance at the hands of Hazrat Muslim bin Aqeel رض. When Sayyiduna Muslim bin Aqeel رض saw the sincerity of the people, he immediately wrote to Imam Hussain رض informing him of this, and requesting him to come to Kufa.

Yazeed's Plan: Yazeed heard of the situation in Kufa and how the people of Kufa had taken Bai'at (oath of allegiance) at the hands of Hazrat Muslim bin Aqeel رض and were waiting with great anticipation for the arrival of Hazrat Imam Hussain رض. Yazeed immediately convened a sitting of his advisors and asked their opinion. The corrupt advisors advised him as he wished they would. They said that Nu'man bin Basheer who was the

governor of Kufa was sympathetic to the Ahle Bait and should thus be removed. They also advised that a very hard person should replace him, if not the entire region of Iraq would be in the control of Imam Hussain رض and this would be detrimental to Yazeed's empire. After their discussion, they agreed that the person best suited for the position as governor of Kufa, was ibn Ziyaad. A letter was immediately sent to ibn Ziyaad, who at that time was the governor of Basra. He was asked to immediately take over control of Kufa by relieving Nu'man bin Basheer of his duties.

He was also commanded to kill Imam Muslim and all those who supported him. He was further commanded that when Imam Hussain رض arrived in Kufa, he should be asked to accept Yazeed as the Khalifa. If he refused, then he too should be killed like the others (Allah forbid). On receiving his orders, ibn Ziyaad appointed his brother as his deputy in Basra and left for Kufa. He came to Qaadsia, where he left his army and took a few people with him. He dressed himself in the garb of the people of Hijaaz and covered his face. He entered Kufa between Maghrib and Esha. The people of Kufa, on seeing a person dressed in a Hijaazi garb arriving thought that it was Imam Hussain رض. They welcomed him into Kufa and were very pleased on his arrival.

That morning, Ibn Ziyaad relieved Nu'man bin Basheer of his duties and personally took control of the Government building of Kufa. Ibn Ziyaad delivered his speech early the next morning to the people of Kufa and warned them against joining with Imam Hussain رض. He captured the leaders of Kufa and held them hostage. Hazrat Muslim bin Aqeel رض called on the people of Kufa for assistance and narrations say that approximately forty thousand people accompanied him to the government building. By now ibn Ziyaad had placed the leaders of Kufa on the roof top of the building and threatened to kill them if they did not

leave Imam Muslim bin Aqeel رض. Within a short while, not one from the forty thousand was with Imam Muslim bin Aqeel رض. The people of Kufa had again shown their disloyalty to the Ahle Bait of Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ.

Hazrat Imam Muslim رض was later taken by the soldiers of Ibn Ziyaad and made shaheed. In'na lil'laahi wa in'na ilaihi Raaji'oon. Later, even the children of Imam Muslim bin Aqeel رض were made shaheed. These were two young children who accompanied their father, thinking that they were journeying to a place that was filled with true followers of the Ahle Bait.

Imam Hussain Departs For Kufa: On receiving the letter of Imam Muslim bin Aqeel رض, Hazrat Imam Hussain رض departed from Makkah for Kufa. When this group of the Ahle Bait departed from Makkah on their way towards Kufa, every person and every child stood watching them with sadness as they left. Their eyes filled with tears and their hearts heavy with sadness.

On his way, he received news of the martyrdom of Imam Muslim bin Aqeel رض and his children. He was also informed of the betrayal of the people of Kufa. Hazrat Imam Hussain رض was very sad when he heard this news and read In'na lil'laahi wa in'na ilaihi Raaji'oon. He then comforted the family members and gave them hope. When the Ahle Bait reached a place called Thaa'lba, Hazrat Imam Hussain rested for a while. He awoke with tears in eyes.

His beloved sister, Sayyidah Zainab رض asked the reason for this, and he said, “I dreamt of our grandfather, Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ. The Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ was crying and he said; ‘O Hussain! You are soon to come and meet with me’ On hearing this, Hazrat Ali Akbar رض the son of Imam Hussain رض said, “ O my Dear

Father! Are we not on Haq (Truth)?” Imam Hussain ﷺ said, “Verily we are on Haq and Haq is with us.” Then Hazrat Ali Akbar ﷺ said, “Why then should we fear death, O my father? We all must pass from this world one day. I am seeing the gardens of Shaheedat and a mansion better than that of the world and bounties even greater than that of this world are before us.”

Sabr (Patience) Of The Ahle Bait: Hazrat Imam Hussain ﷺ and the members of the Ahle Bait reached the plains of Karbala on the second of Muharram, 61 Hijri, and pitched their tents beside the River Euphrates. Hazrat Imam Hussain ﷺ then delivered a lecture to the Ahle Bait, He said, “Be patient on my hardships. When I am martyred, you must not hit and pull on your faces and neither should you tear your clothes. O my sister Zainab! You are the daughter of Faatima Zahra ﷺ. Like she made sabr when the Prophet ﷺ left this world, you too must be patient on my demise.”

River Euphrates Sealed Off: Imam Hussain ﷺ and the rest of his Ahle Bait and companions remained in their tents. On the seventh of Muharram, the army of ibn Sa’ad, who was appointed the commander of the army, against Imam Hussain ﷺ sealed off the river Euphrates to the Ahle Bait. This army consisted of many of those who earlier claimed to be Followers of Hazrat Ali ﷺ and followers of Hazrat Imam Hussain ﷺ. Ibn Sa’ad then asked Imam Hussain ﷺ to remove his tents from beside the river Euphrates. Hazrat Ab’bas ﷺ rejected this command of Ibn Sa’ad, but Hazrat Imam Hussain explained that the Ahle Bait should be patient. Imam Hussain ﷺ then had the Ahle Bait remove their tents and pitch them at another spot.

Deedar-E-Nabi ﷺ: On the eve of the tenth of Muharram, Imam Hussain ﷺ made Ibaadat for the entire night. In the third portion of the night, he became drowned in the remembrance of Allah. In this condition, he saw

the beloved Rasool ﷺ with an army of Angels. The Prophet ﷺ took him in his arms like a child and said, “*O the comfort of my heart! O the light of my eyes! O my Hussain! I know very well that the enemy have confronted you and they wish to martyr you. My Dear Son! You must let this time pass by being patient and making Shukr. All those responsible for your martyrdom shall be deprived of my intercession on the day of Qiyaamat, and you are to receive the very great status of martyrdom. In a very little while, you will be freed of this difficult time. My Dear Son! Paradise has been adorned for you. Your parents are awaiting your arrival at the doors of Jannah.*” On saying this, the Prophet ﷺ placed his blessed hand on the chest and head of Imam Hussain ﷼ and made the following Dua: ‘*O Allah! Bless my Hussain with patience and its reward*’”

Imam Hussain Reasons With The Enemy: When Imam Hussain ﷼ realised that the Yazeidis were now intent on doing battle, he tied the Turban of the Prophet ﷺ and took in his hand Zulfikaar, the sword of Sayyiduna Ali ﷺ. He rode towards their camp and said, “*O People of Iraq! You know very well that I am the grandson of the Prophet ﷺ, the son of Bibi Faatima ﷺ, the beloved of Sayyiduna Ali ﷺ and the brother of Hazrat Imam Hassan ﷺ. Do you recognise my Turban, Armour, sword and camel? Do you recognise who they belong to? Up to this day, the Christians show respect to the belongings of Esa ﷺ, and the Jews show respect to the footprint of Moosa ﷺ. All the followers of the past religions have shown respect to the relics that have been attributed to their Prophets (peace be upon them all). I am the grandson of your Nabi ﷺ. I am the son of Ali Sher-e-Khuda. If you do not want to be of assistance to me, then do not be the cause of my martyrdom. For what reason have you sealed off the river to my family? Have I murdered anyone from amongst you? Have I usurped the property belonging to any one of you, for which you are taking revenge? It is you that invited me to come here, and yet this is the way you behave with me. O People of Kufa! You are very well aware of my genealogy, to which there is no equal on earth today. You are the ones that sent letters to me, asking me to come to Kufa. Now, why have you become thirsty for my blood. There, look at the letters which*

you have sent to me.” Hazrat Imam Hussain ﷺ then showed the letters to the people of Kufa. They rejected that the letters were sent by them. When Imam Hussain ﷺ saw their betrayal, he said, “Alhumdulillah! I have fulfilled my responsibility of reasoning. Now there is no need to reason with you again.”

The 10th Of Muharram : The enemy then attacked the camp of the Ahle Bait, and thus began the battle of Karbala. One after the other, the members of the Ahle Bait and the companions of Sayyiduna Imam Hussain ﷺ entered the Battle field. Each one made Jihad against the enemy until he was made shaheed. Hazrat Imam Hussain ﷺ then prepared for battle. He was now ready to enter the battle field. Just then, he saw standing before him, Hazrat Imam Zainul Abideen. He was the son of Imam Hussain ﷺ and could not go into battle because he was very ill. He said, “O my beloved father! How can you go into battle whereas I am still alive. Permit me to go into the battle field like the other members of the Ahle bait. I too want to attain the status of Shahaadat.” Hazrat Imam Hussain ﷺ said, “O My beloved son! Go into the tent of the Ahle Bait. Do not insist on going into battle. Because of you, the Ahle Bait of Rasoolullah ﷺ will remain until the last day.” On hearing these words of Imam Hussain ﷺ, Imam Zainul Abideen ﷺ remained silent.

Shahaadat Of Imam Hussain: Hazrat Imam Hussain ﷺ entered the battle field and one after the other, he sent the enemy towards the blazing fire of Hell. Seeing that they could not defeat him individually, the enemy attacked the great Imam in huge groups, firing arrows and launching spears at him. Imam Hussain ﷺ fought with great bravery, sending scores of Yazeidis towards Hell. The offensive by the enemy was very powerful and soon, the blessed body of Imam Hussain ﷺ was pierced severely by arrows, spears and swords. One of the Yazeidis fired an arrow

at the forehead of Imam Hussain رض, which caused him to fall off his horse. It was a Friday and the time of Jummah Salaah. Hazrat Imam Hussain رض bowed his head in the Darbaar of Allah and Shimr the cursed, removed the blessed head of Imam Hussain رض. *In'na lil'laahi wa in'na ilaihi Raaji'oon.* The beloved grandson of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ had been martyred.

Those who claimed to be Muslims were responsible for the martyrdom of the grandson of their Nabi صلی اللہ علیہ وسالہ وآلہ وسالہ. Imam Hussain رض had sacrificed his life for the sake of Islam. Imam Hussain رض was martyred on a Friday, the 10th of Muharram 61 Hijri. Even in such a difficult time, Imam Hussain رض did not leave his Salaah. He was made shaheed whilst in Sajdah.

Dear Brothers and Sisters! We should learn from the Shahaadat of Imam Hussain رض. Firstly we should learn never to accept a corrupt and unjust person as our leader and secondly we should learn how important it is to perform our Salaah.

After Karbala : After the battle of Karbala, Imam Zainul Abideen and the female members of the Ahle Bait were taken to Kufa. They were then sent back to Madinah Shareef on the authority of Yazeed. After the Battle of Karbala many amazing incidents occurred which the learned Ulama have quoted in many of their books. Some of them are being quoted for your perusal:

1. Hazrat Ibn Ab'bas رض reports, “One night, I dreamt of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ. I saw that the blessed hair of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ was uncombed and covered with dust. It was around noon. In his hand, the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ had a bottle which was filled with blood. I asked, ‘Ya Rasool’Allah صلی اللہ علیہ وسالہ وآلہ وسالہ! What is this?’ He replied, ‘This is the blood of Hussain and his companions, and I have been gathering this since morning.’” Hazrat Ibn Ab'bas رض says, “I remembered the day that I had this dream. When the news of Imam Hussain’s Shahaadat arrived, I realised it was the same day on

which I had the dream.” [Baihaqi - Haakim]

2. It rained blood after the Shahaadat of Imam Hussain رض (Baihaqi)

3. Abu Nu’aim narrates from Habib ibn Thaabit رض. He said, AI heard the Jinns reciting the following stanzas on the Shahaadat of Imam Hussain رض

*“ His forehead was kissed by the Nabi ﷺ
And his blessed face glittered so beautifully
His parents where the soul of the Quraishi Nation
And his Grandfather ﷺ is greater than all the creation.”*

The Monk : The Yazeedis carried the head of Imam Hussain رض with them, when they left the Battle of Karbala. On their way, they passed a church. The Monk at the church paid the Yazeedis ten thousand dirhams to keep the head for one night. He washed the blessed head and kept it on his lap. He made Ziyaarat of Imam Hussain’s رض blessed head the entire night and saw the rays of mercy descending upon it. He cried out! “ O grandson of the Prophet ﷺ You are not dead. You are alive. I request that you bear witness to what I am saying, and that is, I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad ﷺ is His servant and Messenger.”

When morning came, the Yazeidis reclaimed the blessed head of Imam Hussain رض from the monk. They also claimed the ten thousand coins. When they opened the box of money, they found that the coins had turned to pieces of clay. On either side of the clay coins were verses of the Holy Quran which reminded the Yazeidis of their tyranny. All those that were responsible for the Shahaadat of Imam Hussain رض died very bad deaths. Both Shimr and Ibn Sa’ad were killed.

Yazeed died a very bad death. It is said that he constantly remained drunk and dogs roamed around him. He was killed by a girl whom he tried to

harm.

Gems of Wisdom: Imam Hussain رض said the following gems of wisdom:

1. *When people in need come to you, then think that this is the grace of Allah; and fulfil their needs.*
2. *One who shows kindness will be a leader and one who is miserly will be disgraced.*
3. *Think of splendour and piety as bounties and strive to achieve this very quickly.*

Mazaar Shareef: There are numerous narrations concerning this, but the most authentic narration is that the blessed body of Imam Hussain رض is buried in Karbala and the blessed head of Imam Hussain رض is buried in Jannat ul Baqi, close to Imam Hassan رض and Bibi Faatima رض. May Almighty Allah bless us with true love for the Ahle Bait and we pray that Almighty Allah allows us to be risen amongst martyrs on the day of Judgement. Aameen

4th Noor

*Sayyid-e-Saj'jaad
Hazrat Sayyiduna
Imam Zainul Abideen*

الله
عنه
صَلَوةُ

His Position in The Silsila: Waaris-e-Nabuiwat, Chiragh-e-Ummat, Sayyiduna Abul Hassan Ali, Imam Zainul Abideen رض is the fourth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah. He was one of the greatest Aabids of his era.

Imam Zuhri رض says, “(In my era) I have not seen any Quraish more excellent than Imam Zainul Abideen رض. ” Hazrat Ibn Ab’bas رض used to look at Imam Zainul Abideen رض and refer to him as the “*Beloved of the Beloved*”.

His Birth: He was born on a Thursday the 5th of Sha’baan 38 Hijri in Madinah Munawwarah. [Masaalikus Saalikeen vol.1 pg 207]

Name: Hazrat Imam Hussain رض kept most of his children’s names attached to the name Ali. This was due to his love for his father Sayyiduna Ali رض. He was thus also named Ali. He was also known as Abu Muhammad, Abul Hassan, Abul Qaasim and Abu Bakr. His titles were Sajjad, Zainul Abideen, Sayyidul Abideen, Zak’ki and Ameen.

Education: He spent ten years with his grandfather Sayyiduna Ali رض, ten years with his Uncle Sayyiduna Imam Hassan رض and eleven years with his father, Hazrat Imam Hussain رض.

Blessed Mother: His mother was known as Umme Wulad, and was also known as Shahar Banu. She was very pious and Allah fearing.

His Features: He was the image of his grandfather Sayyiduna Ali رض. He was tan in complexion and not very tall. He had a full beard on which he used henna (mendhi).

Predictions of His Birth: Hazrat Jaabir ﷺ says, “I was in the blessed court of the Prophet ﷺ and Imam Hussain ﷺ was in the blessed arms of the Prophet ﷺ. The Prophet ﷺ said O Jaabir ﷺ! A son shall be born to him, whose name shall be Ali. Then he will have a child, whose name shall be Muhammad (Imam Baaqir). O Jaabir! If you meet with him, then you should pass my salaams to him.”

HIS CHARACTER: Hazrat Imam Zainul Abideen ﷺ was blessed with beautiful character, which he definitely inherited from his illustrious forefathers. He was very eloquent and very respectful. He was always willing to assist those in need. Umar Abu Nasr writes that Imam Zainul Abideen ﷺ purchased many slaves, and then set them free. He would be kind even to those who were his personal enemies. Once he heard that there was a certain person who always spoke ill of him. Hazrat Imam Zainul Abideen ﷺ went to him and treated him with such respect and kindness, that he repented from his bad behaviour and affiliated himself to the great Imam. Many great poets have written numerous Qasidas in praise of his kindness and generosity. [Masaalikus Saalikeen vol.1 pg 208]

His Excellence: Abu Haazim says, “I have not seen any Jurist more exalted than him.”

Imam Zahbi and Ainiyah have said, “We have not seen any Quraish more exalted than him.”

Hazrat Imam Maalik ﷺ says, “He is from the Men of Excellence”

Ibn Abi Shaiba says, “In Hadith, the most exalted chain of transmission is that which is narrated from Imam Zainul Abideen ﷺ where he narrates from his father Imam Hussain ﷺ.” [Masaalikus Saalikeen].

Hazrat Imam Zainul Abideen ﷺ was always prepared to sacrifice everything he had for Islam. He sacrificed all his wealth twice for Islam. He was a very generous person. He used to discreetly send money to the poor people living in Madinah Shareef and none of them knew that the money was coming from him. The only time this became known to them, was after his wisaal. [Tareekhul Khulafa]

His Patience: He was a person with great patience. After the Battle of Karbala, he was marched to Damascus in chains and shackles and during the rule of Abdul Malik bin Marwaan, he was arrested and chained. He was then forced to walk from Madinah to Syria in chains. With all this, he never complained or said one word about his condition in the Court of Allah. He instead remained patient and made Shukr (thanked Allah) on every step. Imam Zainul Abideen’s ﷺ most loyal student Sayyiduna Imam Zuhri رضي الله عنه could not bear to see the Imam in this condition, so he went to Abdul Malik bin Marwaan, and requested for the release of the great Imam. He then took him back to Madinah Shareef with great respect. [Khazinatul Asfiyah vol.1 pg.31/32]

Once Hazrat Imam Zainul Abideen ﷺ was on his way home, when a disrespectful person began to slander him. Hazrat Imam Zainul Abideen ﷺ went up to him and said, “*O Brother! If whatever you have said about me is true, then may Allah forgive me, and if what you said is not true, then may Allah forgive you.*” When the man heard these words of the Imam, he began to regret what he had said. He stepped forward, asked for forgiveness and kissed the forehead of the Imam. He then said, “*Whatever I said about you is untrue. In reality, it is I who is a liar. Please forgive me and make dua for my forgiveness.*” Hazrat Imam Zainul Abideen ﷺ then made dua for him.

Hazrat Imam Zainul Abideen ﷺ had a very soft heart and always thought of the sacrifice that was given by his father Imam Hussain رضي الله عنه and all the

other martyrs on the plains of Karbala. Once, he was walking in the blessed streets of Madinah Munawwarah, when he saw a person placing a goat on the ground, and was sharpening the knife before making the animal zibah. On seeing this, he became very saddened and thought of the martyrdom of his father. He then began to weep bitterly and asked the man, “My dear Brother! Did you give the goat some food and water or not?” The man replied that he had fed and given water to the goat for the past three days and had also fed it water just before laying it down. On hearing this, Hazrat Imam Zainul Abideen رض let out a sigh of pain and said, “It is sad, that the people of Kufa did not even care for him like (you care for) the goat. They starved him for three days and nights and then martyred him in this state.” [Masaalikus Saalikeen]

His Ibaadat: After the shahaadat of his blessed father Imam Hussain رض, he completely divorced himself from the materialistic world. He spent all his time in the remembrance of Allah. He would pass his days and nights thinking of the tragedy of Karbala and weeping. When Hazrat Imam Zainul Abideen رض used to sit down to perform wudhu, then his face used to become pale, and when he stood in Namaaz, then his complexion would change to such an extent, that it would be difficult to recognise him. The people would ask, “O Beloved of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ! What has happened to you?” and he would say, “O People! Namaaz is a time when you are present in the Court of Allah. Who is so naive as to smile and look happy, when he is standing before his Creator?” [Aawaariful Mu’aarif pg.475]

He used to perform 1000 Rakaats of nafil salaah every night. One night whilst he was performing his nafils, his house caught on fire. The people were rushing around trying to put out the fire, but he continued his Namaaz with total sincerity. After he completed his salaah, the people told him that his house had caught on fire and yet he continued reading his Namaaz without showing any sign of panic. He said, “You were trying to

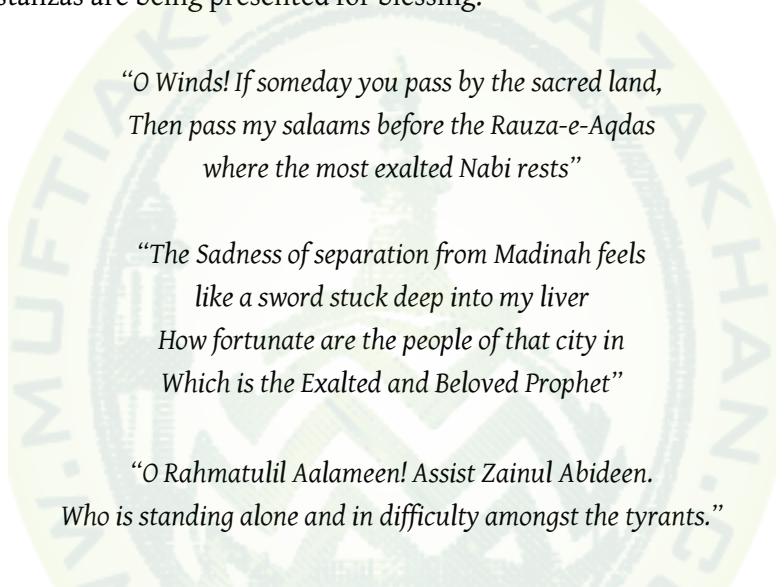
extinguish this fire, and I was trying to extinguish the fire of the hereafter.”
[Khazinatul Asfiyah vol.1 pg.31]

Imam Talha Shafi'i رض writes that once shaitaan appeared in the form of a snaked whilst the Imam was in Salaah. He caught the toe of Hazrat Imam Zainul Abideen in his mouth, but the Imam did not even move or show sign of discomfort. After some time, he became disillusioned and stood a distance away from the Imam. Then, a voice was heard thrice, saying the following words, “*You are the Jewel of the Worshippers, You are the Chief of those who prostrate (to Allah).*”

His Fear For Allah: He was a personality who truly feared Allah. His heart flowed with the fear of Allah. Once during Hajj, he tied his Ehraam but did not say the Labaik. The people asked him the reason for this, and he said, “*I fear that I will say Labaik and Allah will say; I do not accept your presence (Hajj).*” The people then told him that his Ehraam would not be proper if he did not say Labaik. He then said Labaik, and began to tremble in the fear of Allah until he fell off his camel and became unconscious. This continued throughout the Hajj, every time that he said Labaik.
[Khazinatul Asfiyah]

Recitation of the Holy Quran: Hazrat Imam Ja'far Saadiq عليه السلام says, “*When my grandfather, Hazrat Imam Zainul Abideen رض used to recite the Quran, then the beauty of his recitation attracted the people towards him and all those listening to him would become so overwhelmed with the fear of Allah, that one did not know the condition of the other.*”

Return from the Battle of Karbala: When Imam Zainul Abideen رض and the family of Imam Hussain رض were taken to Yazeed after the battle of Karbala, some person asked the Imam, “*O Ali! O Dwellers of the House of Mercy! How did you pass through till morning?*” Hazrat Imam Zainul Abideen

 said, “We passed through until morning, in our nation, like the nation of Moosa ﷺ when they were before Firawn. The Firawnis killed their families and left their women and (some) children alive. Thus, we do not know what our morning is like compared to our evening in this test we are facing. We thank Allah for His Grace and we remain patient in difficulties and hardships. This is the reality of our difficult position.” When Imam Zainul Abideen ﷺ was returning to Madinah after the Battle of Karbala, he said a few stanzas. A few stanzas are being presented for blessing:

“O Winds! If someday you pass by the sacred land,
Then pass my salaams before the Rauza-e-Aqdas
where the most exalted Nabi rests”

“The Sadness of separation from Madinah feels
like a sword stuck deep into my liver
How fortunate are the people of that city in
Which is the Exalted and Beloved Prophet”

“O Rahmatulil Aalameen! Assist Zainul Abideen.
Who is standing alone and in difficulty amongst the tyrants.”

Respect for the Khulafa : Once some people from Iraq, came to visit Imam Zainul Abideen ﷺ. During their visit, they began to say disrespectful words concerning Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman (ridwaanullahi ta‘ala alaihim ajmaeen). When they had completed saying what they wished to, He said, “Tell me, are you from amongst the first Muhajireen, concerning whom Almighty Allah says, those who were driven out from their homes and their possessions seeking the grace of Allah and His Pleasure, and helping Allah and His Messenger. They are the truthful.” [Surah Hashr verse 8].

They replied in the negative, by saying that the verse did not refer to them. Hazrat Imam Zainul Abideen ﷺ then asked if they were from amongst the Ansaar, concerning whom Almighty Allah says in the Quran, “ *And those who had established their homes in this city, with faith, from inception, They, (who) show love to those, who migrated towards them, and who find no need in their hearts, for that which has been left, and they give preference to them over their lives, even though they are in great need.*” [Surah Hashr]

Again, they answered in the negative. He then said, I swear, that you are not even worthy of this verse of the Quran wherein Allah says, “ *And those who came after them say, O Allah! Pardon us and our brothers, who brought faith before us, And keep not in our hearts hostility towards those with Imaan. O Our Lord, Verily you are most Compassionate, Most Merciful.*” [Surah Hashr]

After saying this, he asked them to leave his presence. In other words, he showed them that they were not from amongst the Muhajireen, or the Ansaar, or even from amongst the believers. He therefore shunned them for being disrespectful to the Khulafa-e-Thalaasa.

Karaamats : The Karaamats of Imam Zainul Abideen are numerous, but a few are being quoted for attaining blessings.

Incident during Hajj: Two people were making tawaaf of the Kaaba and came to Hajar-e-Aswad. When they touched the Hajar-e-Aswad, both their hands became stuck to it. People tried very hard to release their hands, but it was not possible. Hazrat Imam Zainul Abideen entered the Haram whilst this was happening. He said Bismillah hir Rahmaan nir Rahim and then placed his hands on the Hajar-e-Aswad. Immediately the hands of both were released. [Khazinatul Asfiyah vol.1 pg 34]

The Deer : Once Hazrat had gone into the jungle with his companions. As they sat to eat, a deer passed by them. The Imam called to the deer and asked it to partake in the meal with them. The Deer immediately came to the Imam and partook in the meal provided. [Masaalikus Saalikeen]

A Deers Complaint : A deer once came to Hazrat Imam Zainul Abideen ﷺ, whilst he was in a jungle. The animal fell to the ground and began to say something. Those with the Imam asked what had happened. The Imam said that the deer was complaining about a man who captured her child. Hazrat Imam Zainul Abideen ﷺ summoned the man. The man brought with him the child belonging to the deer. Imam Zainul Abideen ﷺ asked him to release the deer, which he gladly did. After some time, the deer took its young, and said something and then left. Those present were amazed and asked the Imam what the deer had said as she left. The Imam said, “*She said, Jazaak’Allahu fi Darain Khair*”

His Children : Almighty Allah blessed Hazrat Imam Zainul Abideen ﷺ with fifteen children. The blessed names are as follows :

Sons :

- | | |
|--|---------------------------|
| 1. Hazrat Muhammad (Imam Baqir) ﷺ | 2. Hazrat Zaid ﷺ |
| 3. Hazrat Imraan ﷺ | 4. Hazrat Abdullah ﷺ |
| 5. Hazrat Hassan ﷺ | 6. Hazrat Hussain ﷺ |
| 7. Hazrat Hussain Asghar ﷺ | 8. Hazrat Abdur Rahmaan ﷺ |
| 9. Hazrat Sulaiman ﷺ | 10. Hazrat Ali ﷺ |
| 11. One more son whose name is not known | |

Daughters :

- | | |
|-------------------|-------------------------|
| 1. Hazrat Khadija | 2. Hazrat Faatima, |
| 3. Hazrat Aaliyah | 4. Hazrat Umme Kulthoom |

Hazrat Imam Zainul Abideen's ﷺ descendants are from Hazrat Imam Baaqir, Hazrat Zaid, Hazrat Abdullah, Hazrat Hussain Ashgar, Hazrat Imraan and Hazrat Ali (ridwaanullahi ta aala alaihim ajmaeen) All of them were blessed with numerous children. [Masaalikus Saalikeen]

Acceptance of Dua: A man who was praying in the Kaaba noticed Imam Zainul Abideen ﷺ in Sajdah for a very lengthy period of time. He thus went close to hear what dua the Imam was making. He heard the Imam saying: “*Allahuma Abduka bi Fina’ika Miskeenuka bi finaa’ika Faqiruka fi fina’uka*” The person who heard this dua says, “*By Allah, whenever I was faced with a calamity, I read this and my problem was solved.*”

Once a person asked Imam Zainul Abideen ﷺ about who will be regarded as pious and good on the last day, and he said: “*That person, who when he is happy, his happiness does not drive him towards wrong and that person and when he is angry, his anger does not divert him from that which is right.*”

In other words, when you are happy, you should not let your happiness take you towards bad deeds and when you are angry you should not allow your anger to blind you from that which is right. [Masaalikus Saalikeen]

Wisaal : He was given poison by Waleed bin Abdul Malik and was thus made shaheed on the 18th of Muharram and according to some narrations on the 12 or 22nd of Muharram at the age of 57 or 58. He passed away in Madinatul Munawwarah and his Mazaar Shareef is in Jannatul Baqi.

After his wisaal, his camel placed its head on his mazaar shareef and cried. Hazrat Imam Baaqir ﷺ tried to move it away, but it refused. In the end, he said, “*She will die in this exact place.*” Eventually she did pass away at the Mazaar of Imam Zainul Abideen ﷺ. [Masaalikus Saalikeen vol.1 pg 207]

5th Noor

*Hazrat Sayyiduna
Imam Baqir*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَحْمَةُ اللَّهِ عَلَيْهِ وَبَرَكَاتُهُ عَلَىٰ مَنْ يَتَّقِي

His Position in the Silsila: Hazrat Imam Baaqir رض is the fifth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyyah Razviyyah Nooriyyah. He is a descendant of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ and his nasl if from Hazrat Ali رض. He was a great Saahib-e-Karaamat and a personality with vast knowledge of the Hadith. Qazi Abu Yusuf says, “*I asked Imam Abu Hanifa رض if he had met Imam Baaqir رض and he said, ‘Yes I have met him and I asked a mas’ala (Islamic law) from him. He explained it so beautifully, that never before have I heard anyone explain it in this manner.’*”

Birth: He was born in Madinah Shareef, 3 years before the Battle of Karbala, on the 3rd of Safar 57 Hijri.

Name: His name is Muhammad. He is also known as Abu Ja’far and his titles are Baaqir, Saami, Shaakir and Haadi [Masaalikus Saalikeen]

Education: He attained his education under the tutorship of his blessed father. He studied Hadith under his father, and also attained knowledge of Hadith from Hazrat Ibn Ab’bas, Hazrat Jaabir bin Abdullah, Hazrat Abu Sa’eed Khudri, Bibi Aisha and Bibi Umme Salma (ridwaanullahi ta aala alaihim ajmaeen). [Awliyah-e-Rijaalul Hadith]

His Birth Foretold: Hazrat Jaabir رض says, “*I was in the blessed court of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ and Imam Hussain رض was in the blessed arms of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ. The Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ said, ‘O Jaabir رض! A son shall be born to him, whose name shall be Ali. He will have a child, whose name shall be Muhammad (Imam Baaqir). O Jaabir! If you meet with him, then you should pass my salaams to him.’*”

Features: He was not very tall, tan in complexion and the example of his predecessors, both in looks and character.

Why was he called Baaqir? : It is in Sawaaiq-e-Muharaqa, that the word Baaqir comes from the word Baaqirul Ard, which means to tear open the earth and unveil its treasures. Imam Baaqir رض was given this title Baaqir, because he opened the secret doors of spiritualism and expounded the beauties and splendours of Roohaniyah. [Masaalikus Saalikeen]

His Excellence: The Ulama would sometimes ask him numerous questions, and some even asked to test his knowledge, but he answered every question with answers that could not be doubted. Once, whilst on the plains of Arafaat, he was asked one thousand questions and he answered every one of them in the light of the Shariah.

Character: He was a great Aabid, Zaahid and Faqih. He had very powerful restraint over his Nafs. His son Hazrat Imam Ja'far رض says, “My father would often rise in the middle of the night and weep in the Court of Allah. He would then with complete humility say the following, ‘O Allah, You commanded me to do all good things, but I did not fulfil this and You commanded me to abstain from all wrongs and I could not keep myself from wrong. I am Your humble servant standing in Your exalted Court as Your Criminal, and I have no excuse.’”

The Blind See: Abu Baseer says, “I was once in the Court of Hazrat Imam Baaqir رض and I asked him, ‘Are you the heir to the Prophet ﷺ?’ and he said yes. I then asked, if the Prophet ﷺ was the heir to all the other Prophets (peace be upon them all)? And he said yes. I said, ‘Then you too are the inheritors of the knowledge from the Court of the Prophet ﷺ?’ And he said, ‘I presume that it is so’ I then said, ‘can you bring the dead back to life, cure the leper and cause the blind to see and can you say what people eat in their homes, and what they hoard?’ And he said, ‘yes, we too can do this with the command of Allah’ He then said, ‘come near me (Abu Naseer was a blind man)’ and he placed his hands over my face, and I began to see the sky, the earth and the mountains. He then said, ‘Do you wish to

remain seeing, and for your actions to be judged likewise by Allah, or do you wish to remain blind and attain Jannat in exchange for your blindness?’ I said that I wanted Jannat. He then ran his hands over my eyes once more and I could not see again.” [Masaalikus Saalikeen vol.1 pg.215]

His Foresight: A man says that he had once gone with about fifty people to meet Imam Baaqir عليه السلام. He says, “Whilst we were seated with him, a man who used to sell dried dates, stood up and said to the great Imam. ‘O Imam! We have heard that you have an Angel appointed to you by Allah, which tells you who is a kaafir and who is a believer, and it also tells you, your friends from your enemies. After listening to him, Imam Baaqir عليه السلام asked his occupation, and he said that he sold wheat. Imam Baaqir عليه السلام told him that he was telling a lie. He then said, I sell all different things. Hazrat then said, ‘You are not really saying that which is true. You actually sell dried dates.’ the man then said, ‘How do you know this?’ The Imam said, ‘There is an Angel appointed to me by Allah and he tells me my friends from my enemies.’ Hazrat Imam Baaqir عليه السلام then informed him of the illness which shall be the cause of his death.” The narrator says that he went to Kufa and found out about this man and was told that the man had passed away with the illness that Imam Baaqir عليه السلام foretold. [Masaalikus Saalikeen]

Glad Tidings : Once Imam Baaqir عليه السلام was in the Musjid-e-Nabawi صلوات الله عليه وآله وسلام and it was close to the time when Imam Zainul Abideen عليه السلام had made wisaal. During that day, Dawood ibn Sulaiman and Mansoor Dawanaqi came to him. Dawood sat close by and Mansoor sat far away. Hazrat Imam Baaqir عليه السلام asked Dawood why Mansoor was sitting so far away and Dawood answered by saying that he had a valid excuse. Hazrat Imam Baaqir عليه السلام then said, “The time shall come when he will rule over the world. The east and west will be under his rule. He will live a very long life and he will attain so much of wealth, as none has ever attained before.” Dawood immediately went to Mansoor and gave him the glad tiding. He came to Hazrat Imam Baaqir عليه السلام and said, ‘I did not come to sit close to you as I fear your sight. Is it true what

Dawood has told me?" Hazrat answered in the positive. He then said, " *Will my rule be before yours?*" Hazrat said, 'Yes' He then said, 'Will this rule only be with me or will it go to my children?' He said, 'It will be passed on to your children.' He then said, " *Will my rule be longer than that of the Bani Umaya?*" He said, 'Yes, and your children will inherit and they shall play with it like children play with a ball and they shall say, 'This, I have inherited from my father.'" This prediction was totally true, and everything that Hazrat Imam Baaqir رض said became a reality.

The Kings Ill-Intentions : Once the king wanted to martyr Imam Baaqir رض and sent someone to summon him. When Imam Baaqir رض reached the palace, the king showed great respect to him and showered him with gifts. After he had left, all those present were astonished as they knew of the kings ill intentions. They asked him why he had changed his plan and he said, " *When the Imam entered, I saw two huge lions with him. One on his right and the other on his left and they said to me, 'If you try to harm the Imam, then we shall kill you.'*" [Kashful Mahjoob pg 129]

The Building Will Be Destroyed : It is narrated that he was once present in the Fort of Hishaam bin Abdul Malik. He looked at the splendour and beauty of the building and said, " *This building will be demolished and even its ruins shall be carried away from here.*"

When those present heard what Hazrat had said, they were very astonished at his words, but when Hishaam died and his son Waleed came into power, then he demolished the building and removed all the ruins from the actual site. It has happened just as Imam Baaqir رض had foretold. [Anwaarus Sufia pg 85]

His Children : The names of Hazrat Imam Baaqir's رض children are as

follows:

1. Hazrat Abu Abdullah
2. Hazrat Imam Ja'far Saadiq
3. Hazrat Abdullah
4. Hazrat Ibrahim
5. Hazrat Abdullah
6. Hazrat Ali
7. Hazrat Zainab (ridwaanullahi ta aala alaihim ajmaeen)

Shaykh-E-Tariqat : Hazrat Imam Baaqir رض has been blessed with being the Mureed and Khalifa of his father, Hazrat Imam Zainul Abideen رض. When his father blessed him with the Khilaafat, he said, “*My Beloved Son! Whenever Almighty Allah bestows you with his grace, then say Alhumdulillah and when you are in any pain (sadness), then say: Laa Howla Wa Laa Quw’wata Il’la Bil’laahil Aliyil Azeem*”, and when you find shortage in sustenance, then read Astaghfirullah.”

Gems Of Wisdom :

* Abu Sa’eed Mansoor bin Hussain (*rahmatullah alaih*) writes in the book Nashrud Durr, that Imam Baaqir رض told his son Imam Ja’far رض the following, “*O My Dear Son! Almighty Allah has hidden three things within three things. He has hidden His pleasure in his obedience, so do not disobey any command for you do not know in which one is His pleasure, He has hidden His wrath in his disobedience, thus do not think of any sin as minor, for you do not know in which one is His wrath, and he has hidden the Awliyah Allah amongst the people, thus you should not look down on any true servant of Allah, for you do not know whether he is a Wali*”

* He said, “*Lightning strikes those with faith and those without faith, but it does not strike one who is in the remembrance of Allah.*”

* He said, “ Rasoolullah ﷺ said, ‘When you see the lightning, then read Allahuma Laa Taqtulna Bi Ghadabika Wa Laa Tuhlikuna bi Azaabika, and when you hear the thunder then say, Subhaanal lazi Yusab’bihu Ra’doo bi Humdihi Wal Malaa’ikatu min Kheefa tihi.’”

* He said, “ No Ibaadat is greater than the protection of one’s stomach (from Haraam) and ones private ornaments (from doing wrong).”

* He said, “ You should think of the world as a point where you get off and then pass, or the kind of wealth that you dreamt off, and when you woke, you had nothing with you.”

* He said, “ When the heart is filled only with the Deen of Allah, then it removes all except the love for Allah.”

* He said, “ Those with Imaan are not comfortable with the world as they know that it will come to an end and they are not uninformed of the hereafter, due to the fear of the hereafter.”

* He said, “ Poverty and thoughts of it pass in the heart of a Momin, but when he reaches the level of Tawakul (complete trust in Allah), then he immediately gains satisfaction.”

Wisaal : Hazrat Imam Ja’far ؑ says, “ I was with my father close to the time of his passing, and he advised me about his Ghusl, kafan and burial. I then said, ‘From the time you had taken ill, I have not seen you look better than today, and at present, I do not see any signs of death upon you.’ He said, ‘My son! Can you not hear Hazrat Ali bin Hussain ؑ, that he is calling me from behind this wall, by saying, O Muhammad! Come quickly.’”

He also advised Imam Ja'far رض that he should be shrouded in the clothes which he used for Namaaz. Thus, Hazrat Imam Ja'far رض gave him Ghusl, and shrouded him as per his wasiyat. [Jaami-ul-Manaaqib]

There is a difference of narration relating to the date of his wisaal, but the most authentic narration, is that he passed away on the 7th of Zulhijjah, 114 Hijri at the age of 57.

Mazaar Shareef: His Mazaar Shareef is in Madinatul Munaw'wara in the famous Jannat ul Baqi.

6th Noor

Hazrat
Sayyiduna Imam
Jaafar Saadiq

الله
صَلَّى عَنْهُ

His Position in the Silsila: Hazrat Sayyiduna Imam Ja'far Saadiq رض is the sixth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah. Much has been said in his praise by many great scholars.

Birth: He was born on a Monday, the 7th of Rabi ul Awwal in either 80 or 83 Hijri in Madinah Munaw'wara. [Masaalikus Saalikeen vol.1 pg 217]

His Name: His name was Ja'far bin Muhammad, and he was also known as Abu Abdullah and Abu Isma'eel. His titles were Saadiq, Faadil and Taahir.

His Mother: His mother's name was Umme Fardah who was the daughter of Hazrat Qasim رض, the grandson of Hazrat Abu Bakr Siddique رض and Hazrat Qasim's رض mother, A'asma رض is the daughter of Hazrat Abdur Rahmaan, the son of Hazrat Abu Bakr Siddique رض.

His Features: He was very handsome and had a radiant appearance. He had the perfect height, and was tan in complexion. He was the epitome of the exemplary qualities his forefathers. Haafiz Abu Nu'aim Isfahani narrates in Khalifatul Abraar on the authority of Umar bin Midqaam, “When I used to look at Hazrat Imam Ja'far Saadiq رض then I used to immediately feel that he was from amongst the descendants of the Prophets”

Excellence: He was without doubt the true successor to the Muslim empire and one of the greatest Imams of his era. Imam Ja'far Saadiq رض was a great Aabid and Sufi. Many secrets of Tasawwuf were explained by him. It is in Tabqaatul Abraar, that he received the authority of Hadith from his blessed father, from Imam Zuhri and Naaf'i and ibn Munkadir etc. and Sufyaan Sawri, Ibn Ainiyyah, Shu'ba, Yahya Al Qataan, Imam Maalik and his son Imam Moosa Kaazim (ridwaanullahi ta aala alaihim ajmae'en) attained this authority of Hadith from him. Allama Ibn Hajar

Makki ﷺ writes in Sawaaiq Muhabraqa. “The exalted Imams such as Yahya Bin Sa’eed, Ibn Jareeh, Imam Maalik ibn Anas, Imam Sufyaan Sawri, Sufyan bin Ainiyyah, Imam Abu Hanifa and Abu Ayub Sajistani (ridwaanullahi ta aala alaihim ajmaeen) took Hadith from him.” [Masaalikus Saalikeen]

His Character: He was a very exalted and pious personality. His inner and outer appearance exuded brightness and radiance. He addressed the poor and the downtrodden with great love. Once he called all his servants and said, “Let us give our hands in the hands of one another and promise that whichever one of us first receives salvation on the day of Qiyaamah, he will intercede for the rest of us.” On hearing this, they said, “O Ibn Rasool ﷺ! For what reason do you need our intercession, when your beloved forefather Rasoolullah ﷺ will intercede for the entire creation?” He then said, “I am ashamed to take my deeds and stand before my forefather, the Holy Prophet ﷺ.”

Once Hazrat Dawood Taa’ee ﷺ came to Hazrat Ja’far Saadiq ؑ and said, “Beloved descendant of the Prophet ﷺ please give some advice, as my heart has become dark.” Hazrat Ja’far ؑ said, “O Abu Sulaiman! You are great Zaahid of your era. What need do you have for my advice?” Hazrat Dawood Taa’ee ﷺ said, “O descendant of the Prophet ﷺ, you have been blessed with excellence amongst people and to advise everyone is compulsory upon you.” He then said, “O Abu Sulaiman! I fear that on the day of Qiyaamah, my forefather Muhammadur Rasoolullah ﷺ will hold me by my collar and ask, ‘Why were you slow in fulfilling your right to submission?’ What will I say then? Thus, this deed (of advice) does not depend on ones stature or family lineage, but it deals with good deeds which are done in the Court of Allah.” Hazrat Dawood ﷺ heard this and began to weep. He then said, “O Allah! When such a great personality, who is the descendant of a Prophet ﷺ, and whose reality is filled with light and wisdom, and whose great grandmother is Bibi Faatima, is so afraid of his future and condition, then what right does Dawood Taa’ee have to be proud of his deeds?” [Masaalikus Saalikeen]

His Ibaadat: He was well known for his Ibaadat, and his striving in the Court of Allah. Hazrat Imam Malik رض says, “I spent a very long time serving him, and I always found him in one of three Ibaadats. Either he was in Namaaz, or engrossed in recitation of the Quran, or he would be fasting.” He never narrated any Hadith Shareef without Wudu. [Tazkiratul Awliyah]

His Dua: He was without doubt a faithful servant of Allah, and he always attained everything that he asked for from the Court of Allah. Abul Qasim Tabri narrates from Wahab, that he heard Laith bin Sa’ad رض saying, “I was on my way to Hajj by foot in 113 Hijri and I reached Makkah Muazammah. I reached Jabl Abu Qais close to the time of Asr Salaah. There, I saw a pious man sitting (in seclusion), making Dua. He was saying ‘Ya Rabbi Ya Rabbi’ so many times, that breathing became difficult. Then in the same way, he said ‘Ya Hayy Ya Hayy’ then ‘Ya Rab’bahu Ya Rab’bahu, then in the same say, he said ‘Ya Allah Ya Allah’ in one breath continuously. He then said ‘Ya Rahmaanu Ya Rahmaanu, Ya Raheemu Ya Raheemu’ and then he went on to say ‘Ya Arhamar Raahimeen’. He then said, “O Allah I desire to eat grapes. Please bless me with some, and my clothes have become old and tattered Please give me new ones.”

Hazrat Laith says, “By Allah, he was still completing his Dua, when I saw a basket of grapes kept before him, whereas it was not even the grape season and I did not see any grapes near him before his Dua. I also saw that there were two pieces of cloth kept near the grapes. I have never seen such beautiful material before. He then sat down to eat the grapes. I went up to him and said, Huzoor! May I also have a part in this? and he asked how this was so, so I said, I was saying Aameen as you made the Dua. He said, ‘Well then, step forward and join me.’ I also began to partake in the grapes. They were so tasty, that never have I eaten such delicious grapes. I ate until I was satisfied, but the basket still remained as it was before, full of grapes. He then offered on piece of cloth to me, and I said that I had no need for it, so he tied one around his waist, and he draped the other over his shoulder. He then descended from the mountain and I followed him. As he drew

close to Saffa and Marwah, a beggar called out to him and said, ‘O Descendant of the Prophet ﷺ Give these clothes to me and Allah will dress you in the clothes of Jannat.’ He immediately gave the two pieces of cloth to the beggar. (On seeing this), I enquired about the identity of this pious man from the beggar, who informed me that he was Hazrat Ja’far Saadiq ؓ. I then looked for him so that I may listen to some words of wisdom from him and attain his blessings, but he had disappeared from my sight.” [Tazkiratul Awliyah pg.12]

Once, some people saw that Hazrat Ja’far ؓ was wearing a very expensive robe. One of them walked up to him and said, “Huzoor! It is not good for the Ahle Bait to wear such expensive clothing.” He caught hold of the man’s hand and thrust it into his sleeves. The man was amazed when he found that a Hazrat was wearing clothes make from sacks under his robe. Hazrat Ja’far ؓ then said, “The one inside is for my Creator and the one on top is for the creation.”

A man once lost his purse which contained one thousand dinaars. Imam Ja’far ؓ was walking close to him, so he held the hand of the Imam and accused him of stealing his money. Hazrat Imam Ja’far ؓ asked how much he had in his money bag, and the man said that he had one thousand dinaars. Hazrat took him home and gave him one thousand dinaars from his wealth. The next day, the man found his money bag, and came rushing to Hazrat Imam Ja’far Saadiq ؓ to return the money he had taken from him. Hazrat Imam Ja’far ؓ said, “We do not take back what we have already given.” The man then asked some people who this person was, and he was told that it was Hazrat Imam Ja’far Saadiq ؓ. When he heard this, he became very sad and regretted his behaviour.

Debate with an Atheist: Hazrat Ja’far ؓ spent a lot of his time spreading the word of Allah and His Rasool ﷺ. He always spoke against those who did not believe in Allah. An atheist from Egypt came to Hazrat Ja’far

Saadiq ﷺ whilst he was in Makkah. Hazrat Ja'far Saadiq ﷺ asked his name and he said that his name was Abdul Malik and he was also known as Abdullah. On hearing this Hazrat said, “*Malik, whose servant you are, is he from the Kingdom of the Skies or the Kingdom of the earth, the Lord that is the Lord of your son, is he the Lord of the skies or the Lord of the Earths?*” The atheist could not answer this question. Hazrat then said, “*Did you ever journey under the earth? Do you know what is beyond it?*” He replied in the negative and said, “*I think there is nothing beyond it.*” Hazrat then said to him, “*Thinking is not sufficient! However, have you ever flown into the skies and journeyed beyond the skies?*” Again he replied in the negative. Hazrat said, “*Did you ever travel the entire East and West and did you realise anything about the future from this?*” Again he answered in the negative. Hazrat said, “I am amazed, that you are not aware of the earth and what is beneath it, and the sky and what is beyond it, and in this state of ignorance, you still have the arrogance to reject the existence of Allah. O Ignorant man! There is no argument for one who is naive about that which is a reality. The sun, the moon, the night and day, are all in a specific pattern. Verily they are within some divine control. If they were free, then they would move as they willed and would sometimes go to an appointed spot and not return. Why is it that the night does not take the place of day and the day does not take the place of night? Do you not ponder upon the reality of the skies and the earth? Why does the sky not come to the earth and why is it that the earth is not flattened by the sky? There is definitely ONE, who has all this in His Divine Control. It is He (Allah) who is All Powerful. It is He, who is our and their Lord.” When the atheist heard this, he immediately accepted Islam and had faith in the existence of Allah.

Hazrat Bayazeed Bustaami ﷺ: Hazrat Ba Yazeed Bustaami ﷺ used to distribute water in the Darbaar of Hazrat Imam Ja'far as. Hazrat placed his saintly sight on Hazrat Bayazeed Bustaami ﷺ once, and he became one of the greatest mystics of his time. He then served in the Court of Hazrat Ja'far as and became one of the greatest Awliyah.

Hazrat Imam Azam Abu Hanifa ﷺ: Hazrat Imam Azam Abu Hanifa ﷺ attained great blessings from Hazrat Imam Ja'far Saadiq عليه السلام. It is narrated that once he asked Imam Abu Hanifa ﷺ concerning who is an intelligent person. Hazrat Imam Abu Hanifa ﷺ said, “*He who can differentiate between good and evil is an intelligent man.*” Hazrat Imam Ja'far عليه السلام said, “*Even animals have the ability to differentiate. It can differentiate between those who love them, beat them or instil fear in them?*” Imam Abu Hanifa عليه السلام then said, “*O Hazrat! Would you please explain who is truly intelligent?*” Hazrat Imam Ja'far عليه السلام said, “*An intelligent person, is one who can differentiate between two good things and two evils, so that he may choose the better of two good things and that he may be able to repel the worse of two evils.*”

Shaykh-E-Tariqat: He was the Mureed and Khalifa of Hazrat Sayyiduna Imam Baqir عليه السلام and attained great blessings from his beloved father.

Gems Of Wisdom:

* He would often make the following dua : ‘*O Allah bless me with respect which is in your obedience and do not disgrace me due to my shortcomings. O Allah let me assist him through your grace and Mercy, whose sustenance you have decreased, for you have blessed me in abundance.*’

* There is not provision greater than piety. There is nothing better than silence, and there is no enemy more dangerous than ones ignorance and there is no disease worse than lies

* He who has attained the closeness to Allah divorces himself from everything in the world

* There is no Ibaadat without repentance, since Allah has caused repentance to be above Ibaadat

- * He who sits in the companionship of all types of people will not be safe
- * One who walks on the wrong path will always arouse suspicion
- * One who cannot keep his tongue in control will always be disgraced
- * Stay away from five kinds of people:

- a. A liar, as he will also betray you
- b. A witless person, as he will try to benefit you, but will always cause you harm,
- c. A miser, for he will cause you intense loss in order to gain even the slightest benefit,
- d. A coward who will leave you in distress during a difficult situation.
- e. A man who is involved in illicit dealings, for he will sell you for one morsel and will still be hopeful of even less than that. [Masaalikus Saalikeen vol.1 pg 224]

Books And Treaties : Hazrat has also written books on numerous topics, as mentioned by scholars like Imam Kamaaludeen etc.

Karaamats : Hazrat Imam Jaafar Saadiq رض is an example for Muslims in every way. His greatest Karaamat was his firmness on the Shariat. His every step was in accordance with the Sunnat of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ. A few of his Karaamats are being quoted below.

A Mansion In Jannat : Once, a man came to Hazrat Jaafar رض before journeying for Hajj. He gave Hazrat 10 000 dirhams, and asked him to purchase a mansion for him before he returned. Instead of purchasing a mansion, Imam Jaafar رض distributed the entire 10 000 dirhams in the way of Allah. After the man returned from Hajj, he went to meet Hazrat Imam

Jaafar Saadiq رض. Hazrat Jaafar رض told him that he had purchased his mansion and then handed the title deed over to him. The title deed read as follows : “One wall of the house is adjoined to the house of the Prophet صلی اللہ علیہ وسالہ وآلہ وسلم, the other wall is adjoined to the house of Hazrat Ali رض, the third wall is adjoined to the house of Imam Hassan رض and the fourth wall is adjoined to the house of Imam Hussain رض.” The man took this title deed, and asked his family members to place it in his grave when he passed away. After his demise, his family members found the title deed on the top of his grave and on the rear of the title deed the following words were written, “Hazrat Imam Jaafar رض was honest and loyal in what he said.” [Masaalikus saalikeen vol.1 pg.220]

Amazing Incident : Once, he was on his way to Hajj, when he stopped to rest under a date tree which was completely dried out. At the time of Chasht, he asked the tree to present him with some dates. Immediately, the tree became green and lush and full of dates. Hazrat Imam Jaafar رض then ate from it. A villager was passing by and saw this. He saw this great karaamat and said that it was magic. Hazrat Imam Jaafar رض said, “This is not magic. Almighty Allah has blessed me with such a quality, that he accepts all my duas. If I make dua, even you can be transformed into a dog.” Hazrat had not yet completed what he was saying, when the villager began to resemble a dog. He quickly repented and asked Hazrat Imam Jaafar رض to forgive him. Hazrat made dua for him, and he was transformed to his normal self. [Masaalikus Saalikeen vol.1 pg 223]

Khalifa Mansoor : Khalifa Mansoor once sent one of his ministers to summon Imam Jaafar رض to his Court. He informed his servants that when Imam Jaafar arrived, they should wait for him (Mansoor) to remove his crown. The moment he did this, they should martyr Hazrat Imam Jaafar رض. When the minister heard this, he was not pleased and thus tried to explain to Mansoor, how wrong it was to kill a pious person, who is also a

Sayyid. The Khalifa did not take heed and had Hazrat Imam Jaafar رض summoned. When Hazrat Imam Jaafar رض arrived, the servants waited for their cue, so that they may martyr Imam Jaafar رض.

Instead, Mansoor woke up from his throne and rushed towards the Imam. He brought him towards his throne and allowed him to sit on it with great respect, whilst he sat on the ground in front of the great Imam. The servants and ministers were surprised to see this sudden change in plan. Mansoor then asked the Imam if he had any requests. Imam Jaafar رض said, “*In future you should not summon me to your court, as I wish to remain engrossed in Ibaadat.*”

When he heard these words, his body began to tremble and he allowed the Imam to leave with respect. When the Imam left, the minister asked about the sudden change in plan and Mansoor said, “*When Imam Jaafar رض entered my court, I saw a huge python with him. The python had its one lip over my throne and one under my throne, and it spoke to me and said that if I tried to ever harm the Imam, then he would consume me with my throne, and that is why I behaved in the manner which I did.*” [Tazkiratul Awliyah]

His Children : He was blessed with six sons and one daughter. Their names are :

1. Hazrat Ismaeel
2. Hazrat Muhammad
3. Hazrat Ali
4. Hazrat Abdullaah
5. Hazrat Ishaaq
6. Hazrat Moosa Kaazim
7. Bibi Umme Fardah (ridwaanullahi ta aala alaihim ajmaeen)

His Khulafa : If one studies the books of history, then one will learn about his Khulafa, and how exalted each one of them was and how they had attained his blessings. Some of them are:

1. Hazrat Imam Moosa Kaazim عليه السلام

2. Hazrat Imam Azam Abu Hanifa عليه السلام

3. Hazrat Sultaan Bayazeed Bustaami عليه السلام

Wisaal : He passed away during the rule of the second Abbasi Khalifa Abu Jaafar Mansoor bin Abul Abbas As Safah on a Friday, the 15th of Rajab or 24 Shawwal 148 Hijri at the age of 68 in Madinatul Munawwarah. [Masaalikus Saalikeen vol.1 pg 217]

Mazaar Shareef : His Mazaar Shareef is in Jannatul Baqi in Madinatul Munawwarah.

7th Noor

Hazrat Sayyiduna
Imam Moosa Kaazim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَحْمَةُ اللَّهِ عَلَيْهِ وَرَحْمَةُ أَبِيهِ عَلَيْهِ وَرَحْمَةُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ

His Position in The Silsila : Hazrat Sayyiduna Imam Moosa Kaazim رض is the seventh Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyyah Razviyyah Nooriyyah. He was a great Aalim and is a Wali-e-Kaamil.

Birth : He was born in Abwa (between Makkah and Madinah), on a Sunday, either on the 7th or the 10th of Safar, 128 Hijri. [Masaalikus Saalikeen vol.1 pg.225]

Name : His name was Moosa, and he was also known as Saami, Abul Hassan and Abu Ibrahim. His titles were Saabir, Saaleh, Ameen and Kaazim.

His Parents : His father was Hazrat Imam Jaafar Saadiq رض and his mother was Umme Wulad Bibi Hameeda رض.

His Features : He was of good height, and very handsome. He was tan in complexion and some have said that he was not very fair in complexion. [Anwaar-e-Sufiyah pg 92]

Shaykh-E-Tariqat : He is the mureed and Khalifa of his father, Hazrat Imam Jaafar Saadiq رض.

His Excellence : Hazrat Moosa Kaazim رض was such a blessed personality, that whomsoever took his name as a wasila, they found that all their duas were accepted. It is for this reason, that the people of Iraq referred to him as Baabul Hawaa'ij (The Door at which all their problems were answered). Hazrat Imam Shafi'i رض says that the Mazaar Shareef of Imam Moosa Kaazim رض is a great means of acceptance. Hazrat Imam Jaafar Saadiq رض says, “From all of my children, the most exalted is Moosa Kaazim. He is a pearl

from amongst the pearls (treasures) of Allah." He was an Aabid and Zaahid, and spent his days keeping fast, and his nights in the ibaadat of Allah. He was also known as Abdus Saaleh, due to the lengthy nights that he used to spend in the Ibaadat of Almighty Allah. He was known as Kaazim (one who drinks his anger), due to his humility and simplicity. He was also very generous and kind. He would go out in search of the needy in Madinah Munawwarah, and would then send people to distribute money to them in the darkness of night, and none would know from where they had received the money. He never turned any supplicant away at any time. He always fulfilled the needs of those who asked his assistance. Whenever he met any person, he would be first in making Salaam. If someone spoke against him or tried to harm him, then he even took care of that person by sending him money and treating him kindly.
[Masaalikus Saalikeen vol.1 pg 226]

Hazrat Shafeeq Balkhi ﷺ who was a contemporary of Imam Moosa Kaazim ﷺ says, "On my way to Hajj in 149 Hijri, I stopped over at a town called Qaadisiya. I was looking at the behaviour and the manner of the people living there, when my sight fell upon a very handsome young man, who was wearing a Suf (blended cotton fabric) cloth over his clothes, and a pair of shoes. He sat away from the rest of the people. I began to think that he was a Sufi kind of person and wanted to be an obstacle in the way of the people. I thus went towards him to give him some advice. When he saw me coming towards him. He called my name and told me exactly what I was thinking. I then thought in my heart, that this is definitely a pious man, as he does not even know me, yet he called me by my name and said what was in my heart. I felt that I should meet with him and ask his forgiveness. I rushed to find him, but he had already gone away. I searched for a very long time, but could not find him. We stopped at a place called Fida during our journey, and again I saw him. He was in namaaz, and he was trembling and weeping. I walked towards him again, with the intention of asking him to forgive me, when he said, "O Shafeeq Read! Verily I am Compassionate towards him who

repented and brought faith and did good deeds and then walked the straight path." He read this verse, and then walked away. I then began to think that he was from amongst the Abdaals (a station of Wilaayat), for he has read my heart twice already. Then we went to Mina, and I saw him again. He was standing at a well, with a huge bowl in his hand. He was intending to take some water. Then all of a sudden the bowl fell from his hands into the well. When this happened, he recited the following couplet : 'You are my Sustainer, when I am thirsty for water, and You are my strength when I intend to eat.' He then said, 'O Allah! O my Creator! O my Lord! You know that with the exception of this bowl, I have nothing else. Do not deprive me of this bowl.' By Allah, I saw that the water in the well reached the top of the well and he stretched out his hand and filled his bowl with water. He then performed wudhu and read four rakaats of Namaaz. After Namaaz, he filled sand into his bowl of water and began to stir it. He then began to drink the mixture of sand and water. I went close to him and said salaam. He returned my salaam. I then asked if he would bless me with some of the blessings which he has attained. He said, 'O Shafeeq! My Lord has always bestowed his hidden and apparent bounties upon me, so always intend good from your Lord.' He then handed his bowl over to me. When I drank out of it, By Allah it was a sweet drink, and never have I tasted something so delicious. The barkat of that meal was such, that I did not feel any hunger and thirst for may days. Then I did not see him until we entered Makkah Mukarramah. I again saw him late one night near the well of Zamzam, reading Namaaz, weeping and trembling. After his Namaaz he sat there for a long time and read tasbeeh. He then read his Fajr Salaah and went to the Haram to perform the Tawaaf. As he left the Haram, I followed him, but I was amazed to see him in a completely different situation to which I had seen him during our journey. I saw his friends, disciples and servants all around him. They sealed off the entire area around him as he arrived and they began to make his khidmat. Each one of them were making salaam to him with great love and respect. On seeing this, I asked one person, 'Who is this young man?' He said, 'he is Moosa bin Jaafar bin Muhammad bin Ali bin Hussain bin Ali bin Abi Taalib.'

[Jaamiul Manaaqib pg 226/230]

Karaamats : Imam Moosa Kaazim رض performed many miracles. A few of his miracles are quoted below for us to attain barakaat.

Picture Of A Lion : Once he was seated in the Court of Haroon Rasheed, and those present were discussing the Mu'jiza relating to the Aasa (Staff) of Hazrat Moosa رض. He then said, “*If I wish, I may cause this lion (picture which was a print on a piece of tapestry) to become alive.*” He had not as yet completed to say what he intended to, when the picture turned into a living, breathing lion. He then said to the lion, ‘*Stop! I have not as yet commanded you.*’ The lion immediately went back to being a picture on the tapestry. [Masaalikus Saalikeen vol.1 pg 228]

Ishaaq bin Amaar says, that when Imam Moosa Kaazim رض was imprisoned, the Saahibain of Imam Abu Hanifa رض, Imam Abu Yusuf and Imam Muhammad bin Hassan (ridwaanullahi ta aala alaihim ajmaeen) went to meet with him, so that they ask him some important questions. Whilst they were seated with him, a prison guard came to him and said, ‘*I am now about to complete my duty and I am on my way home. If there is anything you need, please let me know, so that I may arrange it for you tomorrow when I return.*’ Hazrat Moosa Kaazim رض looked at him and said, ‘*There is nothing I need. All is well.*’ As he left, Imam Moosa Kaazim رض said, ‘*I am amazed by him, that he wants to know if there is anything that he can do for me tomorrow, whereas tonight he will pass away.*’ When Imam Abu Yusuf and Imam Muhammad (ridwaanullahi ta aala alaihim ajmaeen) heard this, they said, ‘*We came here to learn about some laws relating to fard and sunnats and he discusses Ilm-e-Ghaib.*’ Both of them, then sent a man to follow the prison guard to see the outcome of what Imam Moosa Kaazim رض said. The man sat outside the house of the prison guard, as he was instructed. When he heard the sounds of weeping and screaming, he enquired as to what had happened. The people of the house informed him that the guard had passed away. When this message reached Imam Abu Yusuf and Imam Muhammad (radi Allahu anhum), they were astonished.

HIS FORESIGHT : Esa Mada'ini says that he worked for a year in Makkah Mukarramah and then decided to spend a year in Madinatul Munawwarah as he felt that this would be a means of achieving many blessings. He arrived in Madinatul Munawwarah and often visited Imam Moosa Kaazim رض whilst he was there. One day whilst he was seated in the presence of Hazrat Moosa Kaazim رض, the Imam looked at him and said, “*O Esa! Go and see, your house has collapsed over all your belongings.*” Esa Mada'ini immediately rushed home and found that his house had collapsed over all his belongings. He quickly employed a man that was passing by to remove all his belongings from the house. He then realised that his jug was missing. The following day, he went to meet Hazrat Moosa Kaazim رض who said, “*O Esa! Did you lose anything when your house collapsed. If so, let me know, so that I may make dua and Allah shall bless you with something better in its place.*” Esa Mada'ini answered that everything was found except a jug. Hazrat then lowered his head for a while and then raised his head and said, “*You removed it from the house before it collapsed and you have forgotten about where you left it. Go to the maid of the house and ask her to give the jug to you.*” He did this, and found that the maid handed over the lost jug to him. [Masaalikus Saalikeen pg 83]

Gems Of Wisdom :

He would always make the following dua: '*Allahuma Inni As'alukar Raahata Indal Mautil Afwaa indal Hisaabi*' O Allah I ask of Thee comfort at the time of death and I ask for pardon at the time of reckoning.

* He said, “*A Believer is neither unfaithful nor a liar*”

His Children : Almighty Allah had blessed Imam Moosa Kaazim رض with many children.

His sons: Hazrat Ali Raza, Zaid, Aqeel, Haaroon, Hassan, Hussain, Abdullah, Abdur Rahmaan, Ismaeel, Ishaaq, Yahya, Ahmad, Abu Bakr, Muhammad, Akbar, Jaafar Akbar, Jaafar Asghar, Hamza, Abbas, Qaasim

His daughters: Bibi Khadija, Asmaul Akbar, Asmaul Asghar, Faatimatul Kubra, Faatimatus Sughra, Zainab Kubra, Zainab Sughra, Umme Kulthoom Kubra, Umme Fardah, Umme Abdullah, Ummul Qaasim, Aaminah, Hakeema, Mahmooda, Imaama, Maimoona (ridwaanullahi ta aala alaihim ajmaeen)

His Khulafa : The names of all his Khulafa can not be found, but a two well-known khulafa are being mentioned : 1. Hazrat Shaykh Ali Raza رض and 2. Hazrat Shaykh Matlibi رض [Anwaar-e-Sufiyah pg 93]

Wisaal : He commanded one of his servants to be the administrator of his funeral arrangements. Moosa Kaazim رض was poisoned by his enemies. He passed away on either the 5th or 25th of Rajab, 183 Hijri on a Friday, at the age of 55.

Mazaar Shareef : His Mazaar Shareef is in a place called Kaazmeen which is in Iraq.

8th Noor

*Sayyidul Awliyah
Hazrat Sayyiduna
Imam Ali Raza*

الله
عنه
صَلَوةُ

His Position in The Silsila : Sayyidul Awliyah Hazrat Imam Ali Raza ﷺ is the eight Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth : He was born on a Thursday, the 11th of Rabi ul Awwal, 153 Hijri in the Holy city of Madinah. [Masaaliku Saalikeen vol.1 pg 229]

Name : His name is Ali, and he is also known as Saami, Abul Hussain and Abu Muhammad. His titles were Saabir, Wali, Zakki, Zaamin, Murtuza and Raza. [Masaalikus Saalikeen]

His Parents : His father's name was Hazrat Moosa Kaazim ﷺ and his mother's name was Umme Wulad Takhmina ﷺ. Some have even said that her name was Umme Nabeen and Istiqra.

His Features : He was very handsome and radiant even though he was not fair in complexion.

Glad Tidings Of His Birth : His grandmother Bibi Hameeda ﷺ had a dream in which the Prophet ﷺ requested her to marry Takhmina to Imam Moosa Kaazim ﷺ. The Prophet ﷺ told her that these two will have a child, who will be a very great personality on earth. Bibi Hameeda ﷺ did as she was commanded, and Imam Ali Raza ﷺ was born to Umme Wulad Takhmina and Imam Moosa Kaazim (radi Allahu anhum). He grew up to be one of the greatest Mystics of his era.

Miraculous Events Whilst In The Womb : His mother says that she never felt any discomfort in her womb, whilst she was pregnant with him, and she says that when night would fall, and she went to sleep, then she could hear the sound of Tasbeeh (remembrance of Allah) from her womb, which used to instill the fear of Allah in her heart. When she woke, she would

not be able to here anything anymore. When he was born, he placed his hands on the ground and lifted his face towards the sky and his lips were moving, as if he was reciting something. [Masaalikus Saalikeen vol.1 pg 231]

Shaykh-E-Tariqat : His Shaykh-e-Tariqat was his father Hazrat Moosa Kaazim رض and he also attained the Khilafat from him.

His Excellence : He was a very pious and exalted personality. Ibrahim bin Abbas رض says, “*I have never seen anyone more knowledgeable and pious than him.’ Khalifa Maamoon always asked him questions to test his knowledge, and he always answered them very appropriately. He answered most of the questions asked to him with reference to the Quran. There was never a time when a question was posed, and he could not provide the proper answer.*” He used to sleep very little and would spend most of his days keeping fast. There were three fasts in a month which he never missed. He always distributed money to the poor in the darkness of night. He wore very expensive robes in his Darbaar and when he was by himself, he wore tattered and torn clothing. He was very humble and pleasant. In winter, he sat on a carpet and in summer he sat on a grass mat. He used to sit amongst his servants and have his meals with them. It is in Sawaa’iqe Muhariqa, that he was the most learned and exalted amongst the Sadaat during his era. Khalifa Maamoon thus held him in great esteem, and gave his daughter Umme Habib into the Nikah of Hazrat Ali Raza رض and made him a partner in his kingdom.

His Intelligence And Knowledge : When Khalifa Maamoon intended to give his daughter in the nikah of Hazrat Ali Raza رض, then the Bani Abbas objected to this, as they felt that Khalifa Maamoon may hand over complete power to him. Khalifa Maamoon explained to them that he

decided to marry his daughter to him due to his piety and immense knowledge. The Bani Abbas were still not pleased. They thus decided to call upon one of their most learned Aalims by the name of Yahya bin Aktham to have a knowledgeable discussion with Imam Ali Raza ﷺ. A huge gathering was arranged and many learned Ulama were summoned. Hazrat Ali Raza ﷺ also presented himself at the gathering. The Bani Abbas thought that Hazrat Ali Raza ﷺ was very young, and that he would not be able to answer the questions of their Aalim. Their Aalim then asked numerous questions to Hazrat Ali Raza ﷺ and he answered every question with deep knowledge and wisdom. The Aalim was silenced by his answers. Khalifa Maamoon then asked Imam Ali Raza ﷺ to ask the Aalim a question, so Hazrat Ali Raza ﷺ asked the following question: “*What is your verdict in the said case: A man looked at a woman, and at that time, she was haraam upon him. When the sun began to rise, she became halaal upon him. Then at the time of Zohar, she became haraam upon him once again. Then at the time of Asr, she was halaal upon him. At the time of Magrib, she was haraam upon him, and at the time of Esha she was halaal upon him, then at midnight she became haraam upon him, and at Fajr, she was halaal once more.*” When Yahya heard this question, he was astounded and said that he did not know the answer to the question. Hazrat Imam Ali Raza ﷺ then answered the question in the following manner, “*In the morning, a man looked at a slave girl who was haraam upon him, then at the time of sunrise, he purchased her, so she became halaal upon him, then at Zohar, he freed her, so she became haraam upon him. At Asr, he made Nikah to her, so she became Halaal upon him. At magrib, he made Zihaar (uttered words which remove her from marriage), this made her haraam upon him. At Esha, he gave the required Kafarah (compensation), so she became halaal upon him. At Midnight, he gave her the Talaaq-e-Baa'in and she became haraam upon him and at Fajr he made Nikah to her again and she became Halaal upon him.*” All those who heard his answer were amazed at his knowledge. Khalifa Maamoon then turned towards the Bani Abbas and re-iterated why he was giving his daughter in the nikah of Hazrat Ali Raza ﷺ. The

above mentioned incident alone points to the vast knowledge of Hazrat Ali Raza ﷺ. Once Hazrat went to Nishapur. Thousands of people flocked to the city to see this great saint and scholar. During this procession, Abu Zar'aa Raazi and Abu Muhammad bin Aslam Toosi, who were two great Muhaditheen were also present. They went forward and held the reigns of the mule on which Hazrat was sitting. They requested that he narrate a Hadith to them, which he heard from his forefathers. Hazrat Imam Ali Raza ﷺ stopped the mule and removed the umbrella which was over him. When the people saw him, many of them fainted in love whilst others gazed at him with love and happiness. The Muhaditheen asked the people to remain silent, and Hazrat Ali Raza ﷺ said, “ My father Hazrat Moosa Kaazim narrated to me, that his father Hazrat Imam Jaafar Saadiq narrated to him, from his father Hazrat Muhammad Baaqir ؑ, who narrated to him from his father Hazrat Ali Zainul Abideen, who from his father Hazrat Shaheed-e-Karbala Imam Hussain, who narrated from his father Hazrat Ali. He (Hazrat Ali radi Allahu anhu) said, 'The coolness of my eyes and my Beloved Prophet Abul Qaasim Muhammadur Rasoolullah ؓ narrated a Hadith to me, that Jibreel عليه السلام told me that Almighty says, The Kalima Laa ilaaha ilal laahu Muhammadur Rasoolullah is my Fort, thus whomsoever reads it has entered my Fort and whomsoever enters my Fort, then he is fearless from my punishment.' ” After narrating the Hadith, Hazrat Ali Raza ﷺ left. At that time, there were thousands of Muhaditheen who were recording this Hadith. Later, when the amount of Muhaditeen was counted, it was evident that twenty thousand of them were present recording this Hadith. Hazrat Imam Ahmed bin Hambal ؓ says that if this Hadith is read as it has been narrated and then the person reciting it blows on an insane person, then Insha Allah he will return to sanity. Hazrat Imam Ali Raza ﷺ spread the word of Allah and His Rasool ؓ far and wide and huge groups of misled people attained guidance at his hands. Even Hazrat M'aroof Karghi ؓ attained everything through his blessed court.

Karaamats : When Khalifa Maamoon appointed Hazrat Ali Raza ﷺ as his Khalifa (next in line as King), the Bani Abbas were very displeased and said that the Khilafat was now being moved from Bani Abbas to Bani Faatima. They thus decided to show less respect towards Hazrat Ali Raza ﷺ. Whenever he came to the home of Khalifa Maamoon, the Royal guards all would make salaam to him and would lift the veil (curtain) for him to enter the house. After he was appointed the Khalifa, they decided not to do this any more. All of them agreed that when he came, they would not show any respect and they would not make salaam or lift the curtain. That day, when Hazrat arrived, instead of sitting, they all stood up in respect like always, made salaam and lifted the veil. After he left, each one shunned the other for doing contrary to what was agreed. The following day when Hazrat arrived, the all made salaam, but did not lift the curtain for him to enter. Immediately a powerful gust of wind blew and the curtain was raised higher than ever, and he entered. As he was about to leave, a gust of wind blew again and the curtain lifted by itself. When the Royal guards saw this, they understood his excellence and abstained from their impure intentions. They all agreed that he was exalted in the Court of Allah and that he should be treated with utmost respect. [Tashreeful Bashr]

His Dua Brings Rain : After Hazrat Ali Raza ﷺ was appointed Khalifa, it did not rain for a very long time. His enemies approached Khalifa Maamoon and said that since Hazrat became Khalifa there has been no rain, and this meant that he was not a good person. Khalifa Maamoon was displeased with what they said and requested Hazrat to make dua for rain. On a Monday, Hazrat took the people with him and went out to an open spot, where he prayed Salaatul Istisqaa and then made dua. Many times, clouds appeared and people decided to leave, but he stopped them by saying that these rain clouds were for another city. Finally a huge rain cloud appeared. He then asked them all to go their homes. Once they had

all reached their homes, it began to rain. It rained so much that the entire ground was saturated. [Masaalikus Saalikeen vol.1 pg.233]

Janazah Of A Living Person : Once a few of his enemies brought a living man on a funeral bier. They told Hazrat that the man had died, and that he should perform the Janazah Salaah. Their intention was to embarrass him. After he performed the Janazah Salaah, they tried to wake the man, but found that he was dead. Three days after the man was buried, Hazrat Ali Raza ﷺ went to his grave and said, ‘Rise with the permission of Allah’ and the man rose from his grave. [Masaalikus Saalikeen]

His Saintly Sight : A narrator says that Riyaan ibn Sal'lat said to him that he wished to be in the service of Hazrat Imam Ali Raza ﷺ, and he wished for him to give him one of his clothes and some coins which have his name on them.

The narrator states that one day even before Riyaan arrived, Hazrat Ali Raza ﷺ said, “*Riyaan is about to arrive. He wants to be close to me and wishes for me to give him one of my clothes and some coins which have my name on them.*” As he was saying this, Riyaan entered, and Hazrat Ali Raza ﷺ gave him one of his clothes and thirty dirhams. [Shawaahidun Nabuiwat pg 188]

His Children : He was blessed with five sons and one daughter. Their names were :1. Hazrat Muhammad Jawaad 2. Hassan 3. Jaafar 4. Ibrahim 5. Hussain 6. Bibi Aisha (ridwaanullahi ta aala alaihim ajmaeen)

His Khulafa : The following are the Khulafa of Hazrat Ali Raza ﷺ : 1. Hazrat Ma'roof Karghi ﷺ 2. Hazrat Imam Taqi 3. Hazrat Meer Abul Qaasim Makki (ridwaanullahi ta aala alaihim ajmaeen)

A Miraculous Incident Relating To His Demise : There was servant of Khalifa Maamoon Rasheed named Hirnama, who was appointed to serve Hazrat Ali Raza ﷺ. One day, Hazrat Ali Raza ﷺ called him and said, “*O Hirnama! I wish to tell you a secret that none should know as long as I live. I want you to swear an oath, that you will not say this to anyone as long as I live.*” The servant agreed to what Hazrat Ali Raza ﷺ said. Hazrat then told him, that he is soon to pass from this world. This will happen whilst he will be eating some grapes and pomegranate seeds at the Palace of the Khalifa. He said that the Khalifa will try to bury him behind his father Haroon Rasheed, but the ground will become very hard and will not be able to be dug up. He said that after giving him ghusl and kaffan, a man in a veil will arrive on a camel. His camel will give birth to a calf and then he will come down from his camel and perform the Janaazah Salaah. He then pointed out a spot to Hirmana, where he said that he should be buried. He said that whilst they dug his grave, an area will appear where there will be clear water. They should wait till the water stops and then bury him in it. After a few days, he passed away, and Hirmana went to Maamoon Rasheed and found him weeping in the loss of Hazrat Ali Raza ﷺ. He took his permission and then informed him of what Hazrat had said before his demise. The Khalifa was astonished to hear this. When the Janazah was ready, a person in a veil arrived and his camel gave birth. He then got off his camel and prayed the Janazah Salaah. The Khalifa asked his guards to find the veiled man, but he could not be found anywhere. Then, as an example, the Khalifa ordered the area behind his father’s grave to be dug, but the ground became harder than rock. The rest happened as Hazrat Ali Raza ﷺ said it would.

WISAAL : He was given poison in grapes and passed away on a Friday, the 21st of Ramadaan 203 Hijri at the age of 55.

MAZAAR SHAREEF : His Mazaar Shareef is in Toos, which is near Baghdad Shareef and which is known as Mash'had Shareef today.

Ninth Noor

Rahnuma-e-Raahe

Haqiqat

Hazrat Shaykh

Ma'roof Karghi

رَضِيَ اللَّهُ عَنْهُ

His Position in The Silsila : Muqtada-e-Ahle Tariqat, Rahnuma-e-Raahe Haqiqat, Hazrat Shaykh Ma'roof Karghi ﷺ is the ninth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyyah Razviyyah Nooriyah.

BIRTH : Hazrat Ma'roof Karghi ﷺ was born in Kargh.

NAME : His name is Asadud'deen and is famously known as Ma'roof Karghi and Abu Mahfooz.

HIS FATHER : His father's name was Feroz. [*Safinatul Awliyah*]

His Father: He attained all his knowledge under the watchful eye of Hazrat Imam Ali Raza ﷺ. [*Tazkiratul Awliyah*]

His Early Life : Initially, he was a non-Muslim, but even as a child, he had great love for Islam. He used to always spend his time in the company of Muslim children, and often talked to his parents about accepting Islam. His father was not pleased with this, and enrolled him to study under a Christian Priest. The first question the priest asked him was, “*Tell me my son, how many people are there in your family?*” He said, “*Myself, my father and my mother.*” The priest then said, “*Very well, now say Esa ﷺ is the third god of three (trinity).*” Hazrat Ma'roof Karghi ﷺ says, “*Even during my time as a non-Muslim my heart did not accept to say what he commanded me to. When I refused to say this, he began to beat me severely. The more he beat me, the more I rejected his teaching. He finally became weary of me and asked my father to imprison me. I was thus locked in a room for three days and every day, I was given one bread, which I did not even touch. When I was taken out, I ran away. As I was the only child to my parents, they were very sad and they sent a message to me saying that I should return to them and I would have the right to accept whichever faith I wished, and that they too will accept the same faith. I then went to Hazrat Ali Raza ﷺ and accepted Islam at his hands. I then went home with this*

most valuable gift of Islam, and Alhumdulillah, my parents also accepted Islam."
[Tazkiratul Awliyah pg 221]

Shaykh-E-Tariqat : He became mureed of Hazrat Habeeb Raa'ee ﷺ and was blessed with Khilafat from Hazrat Habeeb Raa'ee ﷺ, Hazrat Ali Raza ﷺ and Hazrat Awliyah Taa'ee ﷺ.

His Teachers : He studied under the care of Hazrat Ali Raza ﷺ and also attained education from Hazrat Imam Azam Abu Hanifa ﷺ. He attained spiritual training in the care of Hazrat Habeeb Raa'ee ﷺ.

His Excellence : He was a very pious personality and one of the most distinguished Aarifs of his time. He also served many great personalities such as Hazrat Dawood Taa'ee ﷺ, who also blessed him with Khilafat. He used to call out the Azaan with true love, and when he would reach the words Ash Hadu An Laa ilaaha il'lal Laah, the hair on his body would stand up and his entire beard would become stiff and he would begin to tremble to such an extent in the fear of Allah, that it seemed as if he would fall to the ground.

He would spend lengthy nights in the Musjid making ibaadat, Istighfaar and weeping in the Court of Allah. Hazrat Sirri Saqti ﷺ say, "Whatever I have attained, is through the sadqa of Hazrat Ma'roof Karghi ﷺ." Sayyidi Abdul Wahab ﷺ says, "I have not seen anyone who divorced himself from the world, like Hazrat Ma'roof Karghi ﷺ. His excellence is such, that even his blessed grave is a means of attaining blessings." [Kashful Mahjoob]

His Habits And Character : He possessed deep love for the poor and the orphans. Hazrat Sirri Saqti ﷺ says, "I once saw Hazrat Ma'roof Karghi ﷺ gathering dates on the day of Eid, so I stopped and asked the reason for this. He

said, 'That young boy is crying because all the other children have new clothes and he has nothing new on Eid day. I thus, decided to collect some dates, sell them and then buy something for him, so that he is kept busy playing and does not feel uncomfortable on the day of Eid.' Hazrat Sirri Saqti ﷺ says, "I said, Huzoor there is no need for you to do this, I will make sure he gets something on Eid. I then took the boy with me and bought him a new set of clothes. After I did this, a Noor (light) entered my heart, which caused me great pleasure and my condition became very different." [Masaalikus Saalikeen vol.1 pg 287]

Always In Wudhu : Once his wudhu broke, so he immediately made tayammum. Those who saw him do this said, " Huzoor! The river Tigris is right in front of you. Why did you make tayammum?" He said, " It is possible that I may pass away by the time I reach the river Tigris"

An Old Woman Attains Wilayah : Once Hazrat kept his Quran Shareef and some clothes alongside the River Tigris and was making ghusl. Just then, an old woman took his belongings and began to run away. He pursued her and managed to stop her. He then said, " There is nothing to worry about. I am your brother Ma'roof Karghi. Do you have a husband, brother or son that will recite the Quran?" She answered by saying no. He then said, " In that case, give me back the Quran Shareef and keep the clothes etc. I have forgiven you in this world and in the hereafter." When the old woman heard this, she was so ashamed, that she repented sincerely, and through the sadqa of Hazrat Ma'roof Karghi ﷺ she became a Waliyah (a true pious servant of Allah). [Tazkiratul Awliyah pg 222]

His Abstention From The World : Once one of Hazrat Ma'roof Karghi's ﷺ friends asked him the following, "What is it that has caused you to abstain from the world and from the creation of Allah, and remain in seclusion, remembering Almighty Allah? Is it the fear of Death and the grave, or the fear of Hell, or the enthusiasm of attaining Jannat?" Hazrat Ma'roof Karghi ﷺ said, "O My Friend! You discuss such minor things. What are all these worth in front of

the creator Almighty Allah? All these are but humble subjects of Almighty Allah. Once you taste the pleasure of his closeness, then you will not think of any of the other things (you have mentioned).”

Karaamats : Hazrat Ma'roof Karghi ﷺ is also a Saahib-e-Karaamat Buzroog. He has performed many miracles, of which only a few are being discussed. Once there was a bandit who was captured by the Governor and sentenced to being hanged. As per the command of the governor, the bandit was hanged and died due to hanging. His body was still hanging from the noose, when Hazrat Ma'roof Karghi ﷺ passed by. When he saw this scene, he was very troubled, and began to make dua for forgiveness of the deceased. He said, “*O Most Compassionate, Most Merciful! This person has attained his punishment for his actions in this world. O Allah! If you forgive him and bless him with respect in Deen, there it shall cause no shortage in Your Treasures of forgiveness.*” Immediately an unseen voice was heard saying, “*Whomsoever prays the Janazah Salaah of the man on the noose, shall attain an exalted status in the hereafter.*” This voice was heard by the people in the entire town. On hearing this voice, all the towns people gathered quickly. They removed him from the noose, and gave him proper ghusl and kaffan. Then with much respect, they prayed his Janazah Salaah and buried him. That night a man dreamt that it was the Day of Reckoning, and the man who was hanged, was dressed in the best of clothing and was present in the ranks of the Namaazis. He asked him, how he received such excellence and the man replied, “*Almighty Allah accepted the dua of Ma'roof Karghi ﷺ and pardoned me.*” [Masaalikus Saalikeen vol.1 pg 288]

Hazrat's uncle was the Governor of the city. Once he was passing through the jungle, when he saw Hazrat Maroog Karghi ﷺ sitting on the ground eating bread and there was a dog sitting not far away from him also eating bread which he had thrown to it. His uncle saw this and said, “*Why are you having your bread so close to the dog?*” On hearing this, Hazrat

Ma'roof Karghi ﷺ looked up and saw a bird flying in the sky. He commanded it to come and sit on his hand. The bird perched itself on his hand but out of respect and modesty, it covered its face and eyes with its wings. Hazrat said, “*See, Everything is modest before a man who is modest before Allah.*”

Hazrat Ma'roof Karghi ﷺ and some of his disciples were passing by the River Tigris, when they saw a group of youth who were engrossed in openly committing sin. On seeing this, some of Hazrat's disciples requested that he make dua for their destruction, so that they evil habits do not pass over to others. Hazrat asked them all to lift their hands and say Aameen to his duas. He then said, “*O Allah! Like you have given them the luxuries and freedom of this world, bless them with freedom and luxury in the hereafter.*” Everyone was amazed at his dua. He then said, “*Do not be hasty. Wait a while and observe.*” The disciples saw that after a while, the youth saw Hazrat Maroog Karghi ﷺ and immediately broke their musical instruments and and threw away their alcohol. They all began to weep and came to Hazrat and repented sincerely at his hands. Hazrat then looked at his disciples and said, “*Did you see, that which I wished for was fulfilled.*”

His Khulafa : Some of the names of His famous Khulafa are being quoted below: Hazrat Shaykh Sirri Saqti, Hazrat Shah Muhammad, Hazrat Shah Qaasim Baghdadi, Hazrat Uthman Maghribi, Hazrat Hamza Khiraamani, Hazrat Abu Nasr Abraar, Hazrat Shah Must'aani, Hazrat Shah Abu Saeed, Hazrat Abu Ibrahim Daloori, Hazrat Abul Hassan Harooni, Hazrat Shah Jaafar Khalidi, Hazrat Shah Muhammad Roomi, Hazrat Shah Mansoor Aarif Abu Kaatib, Hazrat Shah Abdul Haq Haqqaaiq Agah and Hazrat Shah Ali Roodibaar (ridwaanullahi ta aala alaihim ajmaeen).

Gems Of Wisdom :Some of the words of great wisdom that Hazrat mentioned are :

*There are three signs of a true man, To fulfill ones promise, To praise without a motive and to give without being asked to give.

* Protect the tongue from self praise, like you protect it from sinning.

* He who is not a faqeer, is not a man of tasawwuf.

* To desire Paradise without doing good deeds is a sin and to desire intercession without protecting the Sunnah, is a type of pride and to be hopeful of mercy whilst sinning is ignorance.

*Close your eyes from all angles even if there is something in front of you.

*Love is not attained through education and training, but is bestowed by Allah.

*The solution to hardships and difficulties, is to keep it hidden. *Even though an Aarif does not keep the bounties, but he is always engulfed by it.

Wisaal : He passed away on a Friday or Saturday, on the 2nd of Muharram, 200 Hijri. After his demise, Hazrat Muhammad bin Abul Hussain ﷺ says, that he saw Hazrat Ma'roof Karghi ﷺ in his dream and he asked him how Almighty Allah had treated him. He said, AAlmighty Allah pardoned me, not because of my piety but because of what I heard from Hazrat Samaak ﷺ in Kufa, when he said, 'He who leaves all ties and turns towards Allah, then Allah Almighty Allah sends his Mercy towards him and he turns all his servants in his direction.' I followed this advice of his and turned

completely towards Allah, and with the exception of the khidmat of Hazrat Ali (Raza) ﷺ I left everything else.

Hazrat Sirri Saqti ﷺ says, “I dreamt that Hazrat Ma’roof Karghi ﷺ was seated totally absorbed in the love of Allah, under the Arsh and Almighty Allah said, ‘O Angels! Who is this?’ the Angels said, ‘O Allah You are All Knowing. There is nothing hidden from You.’ Almighty Allah said, ‘This is Ma’roof Karghi ﷺ who is drowned in My love and closeness and until he does not make my Deedar he will not regain his consciousness and neither will he gain contentment without my Deedar.’”

Mazaar Shareef : His Mazaar Shareef is in Baghdad-e-Muqaddas. Hazrat Sirri Saqti ﷺ says, “When you are faced with any difficulty, then say, “O Allah! Assist me through the sadqa of Ma’roof Karghi ﷺ.” All your problems shall be solved.

10th Noor

*Hazrat Sayyiduna
Shaykh Sirri Saqti*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَحْمَةُ اللَّهِ عَلَيْهِ وَبَرَكَاتُهُ عَلَىٰ سَرِي سَقْتِي

His Position in The Silsila: Saalik-e-Hazrat-e-Malakoot, Shaahid Izzat-e-Jabroot Hazrat Shaykh Sirrudeen Sirri Saqti رض is the tenth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyyah Nooriyah.

Birth : He was born around the year 155 Hijri in Baghdad Shareef.

Name : His name is Sirrudeen and he was also known as Abul Hassan.

Shaykh-E-Tariqat : He was the mureed and Khalifa of Hazrat Ma'roof Karghi رض. He also served Hazrat Habeeb Raa'ee رض. He says, “Once I was sitting in my shop, when Hazrat Habeeb Raa'ee رض passed by my shop, and I gave him some bread. He then made dua for me, and since then I decided to change my life for the better.” [Masaalikus Saalikeen]

His Father : His father's name was Hazrat Mughlis رض. [Masaalikus Saalikeen]

His Excellence : He was the Imam of the Ahle Tasawwuf and he possessed in-depth knowledge. He was a huge mountain of knowledge, yet he was blessed with kindness. He was amongst the students of Hazrat Fuzail ibn Ayaaz رض and was also a Tabbe Taabi'een. He was amongst the first persons to openly spread the knowledge of tasawwuf in Iraq. Various great Shaykhs of Baghdad were blessed with being in his Silsila. He was also the maternal uncle, and the Peer-o-Murshid of Hazrat Junaid-e-Baghdadi رض. Hazrat Junaid-e-Baghdadi رض says, “I did not see any person as Kaamil (perfect) as my Peer-o-Murshid.” Hazrat Bishr Haafi رض said, “I never used to ask for anything from anyone but Hazrat Sirri Saqti رض, as I was very well aware of his piety and I knew that he was always happy to give.” [Masaalikus Saalikeen vol.1 pg.292]

It was his habit, that he performed one thousand rakats of nafil salaah daily. Hazrat Junaid Baghddadi ﷺ says, “ *I have never seen a more greater Aabid and Zaahid than him, and I did not see this in anyone else, that he had reached the age of 98, and the only time I saw him rest, was at the time of his demise.*” [Masaalikus Saalikeen] He was the perfect example of his illustrious predecessors. Once some of his devotees came to him, and asked him to explain the reality of Sabr (patience). He thus began to deliver a lecture on the topic of patience. Whilst he was delivering his lecture, a scorpion stung him on his feet. He continued delivering his lecture. Those, present said, “ *Huzoor! Kill the scorpion and move it away.*” On hearing this, he said, “ *I am ashamed to behave contrary to that which I am discussing, in other words show impatience due to the sting of the scorpion.*”

Dua Of His Shaykh-E-Tariqat : He says, “ *Once my Peer blessed me with the opportunity of clothing an orphan child. After I did this, he made dua for me and said, May Allah make the world your enemy and may he grant you freedom from this. The power of his dua was such, that my entire life changed, and I divorced myself from the world.*”

Character And Habits : He was a very kind and honourable person. He was also a very humble personality. Once he said, “ *Thirty years have passed now, and I am still making tauba because of one thing that I made shukr (thanks) for.*” People asked what he meant, and he said, “ *Once there was a fire in the market place and all the shops burnt down except mine. When I was informed of this, I made shukr (thanked Allah). I thus make tauba, since it meant that by saying Alhumdulillah my shop was saved, meant that I felt I was better than my other Muslim brothers and that I was pleased that a worldly possession was saved.*” [masaalikus saalikeen] - Once Hazrat was delivering a lecture in Baghdad, and one of the ministers of the Khalifa came with great pomp and splendour and sat in his mehfil. His name was Ahmad bin Yazeed. At the time when he entered, Hazrat was saying, “ *From all Allah’s creation, the*

weakest creation is man, yet he is so brave in committing major sins. It is sad, very sad.” These words of Hazrat entered the heart of the minister. He immediately went home and remained in silence. He did not even eat a meal on that night. He remained hungry the entire night and in the morning, he dressed in the clothes of a faqeer and presented himself in the darbaar of Hazrat Sirri Saqti ﷺ. He said, “*Yesterday, your lecture had a great impact on my heart, so please help me to gain closeness to Allah.*” Hazrat said, “*The normal method is that you should read your five times salaah with Jama’at and give Zakaat from your wealth, and follow all the laws of Shariah with sincerity. The special method is this, that you should divorce yourself from the world and remain engrossed in the ibaadat of Allah, and that you should only desire the pleasure of Allah and nothing else.*” Hazrat was still advising him, when Ahmad bin Yazeed stood up and immediately walked towards the jungle. After a few days, his mother arrived crying. She said that he was her only son, and she did not know where he had gone. Hazrat said, “*O Dear old woman! Your son will return soon, and I shall inform you when he returns.*” After a few days, he returned in the garb of a faqeer and only stayed for a while, and then left. He then came to Hazrat once more, and during that visit, he passed away in the hands of Hazrat Sirri Saqti ﷺ . [Masaalikus saalikeen]

A Drunk Becomes A Namaazi: Once he saw a drunk lying on the ground, calling the name of Allah. Hazrat washed his mouth and said, “*He does not know that he is taking the most exalted name with his impure mouth.*” After he left, the drunk man became sober. Those that were present told him what had happened while he was intoxicated. He was very embarrassed, and he began to curse his nafs and weep bitterly. He said, “*O shameless nafs! Sirri Saqti has now seen you in this sad state, and he too left. Now fear Allah and repent.*” That night, Hazrat Sirri Saqti ﷺ heard a voice from the unseen which said, “*You washed his mouth for my sake, and I have washed his heart for your sake.*” When Hazrat went to the Masjid, for Tahajjud Salaah, he found

the once drunk man, now in the Musjid reading his Tahajjud Salaah. Hazrat asked how the sudden change had occurred in him, and he said, “*Why do you ask me concerning this, when Allah has already informed you about it.*” Hazrat Junaid Baghdadi ﷺ says, “*Once I presented myself at the home of Hazrat, and I found him very sad and silent. I asked the reason for his condition, and he said, 'A Pari (female Jinn) from amongst the fairies came to me and asked the meaning of (Haya) modesty, and when I explained the meaning to her, she melted like wax.' Even, I saw the water from the body of the Pari.*”

Gems Of Wisdom : * An Aarif is like the sun with its beauty and qualities, for its light passes over all. He is like the earth, that it holds the weight of the entire creation. He is like the water, through which the hearts gain life, and he is like fire that the entire domain is brightened by him. * Do whatever you can before you become old, since in old age you will be able to do nothing, just as I can not do anything. (Even though not even the young where Like Hazrat Sirri Saqti in his old age). *Stay away from the wealthy, those Qaaris who recite for name and fame, and from very wealthy Ulama. * One who can not control his own nafs can not be of assistance to others. *All become obedient to him, who is obedient to Allah. * A man abstains from sins for three reasons., from the fear of Allah, the hope of attaining Jannat, and through the modesty in the Court of Allah. * The most intelligent and wise amongst men are those who understand the secrets of the Quran and ponder over it. * An Aarif is he, whose food is like the food of the sick, his sleep is like that of a person bitten by a snake, and his lavishness like that of a person who is drowning in water. * The bravest deed is to take control of your nafs (desires).

His Khulafa : Sayyidut Taaifa Hazrat Junaid-e-Baghdadi, Hazrat Shah Abu Muhammad, Hazrat Shah urf Shaykh-e-Kabeer, Hazrat Shah Hartaboon, Hazrat Shah Abul Abbas Mazroof, Hazrat Shah Abu Hamzah, Hazrat Shah Abul Hassan Noori, Hazrat Shah Fatal Al Mausuli, Hazrat Shah Abdullah

Har'raar and Hazrat Shah Saeed Abraar (ridwaanullahi ta aala alaihim ajmaeen).

Wisaal : Hazrat Junaid-e-Baghdadi ﷺ says, “*I went to visit him when he took ill. There was a fan kept close to him, so I used it to fan him. He then said, 'O Junaid! Put it down. Fire is more powerful than wind.'* I then asked him about his condition and asked him to advise me, and he said, 'Do not be diverted from the love of Allah through the companionship of the people.'

 He then passed from this world travelling into the hereafter. He passed away on a Tuesday, the 13th of Ramadaan, 283 Hijri at the age of 98, in Baghdaad Shareeef.

Mazaar Shareef : His Mazaar Shareef is in Baghdaad Shareef in a place called Shawneez.

11th Noor

Sayyidut Taaifa

Abul Qaasim

Hazrat Shaykh

Junaid-e-Baghdadi

الله
عنه
صلوة

His Position in The Silsila : Shaykh alal Itlaaq, Qultbul Istihqaaq, Mambae-Israar, Sultan-e-Tariqat, Sayyidut Taaifa, Hazrat Shaykh Junaid-e-Baghdadi ﷺ is the eleventh Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth : He was born around the year 218 Hijri in Baghdad Shareef.

Name : His name is Junaid-e-Baghdadi ﷺ. He was known as Abul Qaasim and he was blessed with titles such as, Sayyidut Taaifa, Ta'osul Ulama, Qawareeri, Zuj'jaan and Lisaanul Qaum.

His Childhood : When he was seven years old, he went to Haramain Sharifain in the company of Hazrat Sirri Saqti ﷺ. When they reached the Haram Shareef, four hundred Ulama were seated there, discussing the topic of Shukr (Gratefulness). All of the Ulama presented their views during this sitting. Hazrat Sirri Saqti ﷺ then turned to Hazrat Junaid-e-Baghdadi ﷺ and said, “*O Junaid! You too should say something.*” He lowered his sight for a few moments, and then said, “*Shukr (gratefulness) is this, that you should not be disobedient through whatever bounties Allah has blessed you with, and you should not use it as a means of disobedience and causing distress.*” On hearing this, all the Ulama said together, “*O Coolness of our Eyes. Whatever you have said, is the truth and you are honest in your words, and we cannot say better than what you have said.*” Hazrat Sirri Saqti ﷺ said, “*O My Dear Son! From where did you learn such exemplary words?*” Hazrat Junaid-e-Baghdadi ﷺ said, ”*This is through the blessing of your esteem companionship.*” [Masaalikus Saalikeen]

His Shaykh-E-Tariqat : He is the mureed and Khalifa of Hazrat Sirri Saqti ﷺ.

His Excellence : He was a great Aalim and Mufti. In his era, he was ahead of all in wisdom and eloquence. From the beginning, right up to the end of his life, he was loved by all. Everyone was pleased with him as the leader. There is no person that can point even a finger at the Maqaam of Hazrat Junaid-e-Baghdadi ﷺ. The only people who could not see the station of Hazrat Junaid-e-Baghdadi ﷺ were those who were blind in faith. He was known as the voice of the people, but he always called himself Abdul Masha'ikh (the servant of the Masters). Many of the Ulama also called him Sultanul Muhaqiqeen. He had reached very high levels in Shariat and Tariqat. Many great Shaykhs followed his Silsila. He was the greatest Shaykh of his era. He spent time in the khidmat of Hazrat Muhaasibi ﷺ. Once someone asked Hazrat Sirri Saqti ﷺ if the Mureed can be more famous than the Peer and Hazrat Sirri Saqti ﷺ said, “*Yes, it is possible. The perfect example is right before you. I am the Peer of Junaid-e-Baghdadi, but he is more exalted than me.*”

His Character And Habits : Even though Hazrat Junaid-e-Baghdadi ﷺ was such a great Wali, he was very humble. He always showed great respect to others, even to those who were not as exalted as him. Once he said to his mureeds, “*If only I knew that it was better to read two rak'aats of nafil than being with you, then I would have not sat amongst you.*” He kept fast for most of his life.

Business : Hazrat Junaid Baghdadi ﷺ initially did business, and used to sell mirrors. His manner was, that he used to enter his shop, and then read four hundred rakaats of nafil salaah. This, he continued for many years. He then left his shop, and sat in the khidmat of his Peer-o-Murshid. He took a room in the house of his Peer and then spent his time there cleansing his heart. When he used to enter the state of Muraqiba, he would remove the musalla from under him as he did not wish to concentrate on anything. He only engrossed himself in the love of Allah

and His Rasool ﷺ. He spent forty years in Muraqiba (deep spiritual meditation). For thirty years, he stood after Esha until Fajr and make Zikrullah. He used to make his Fajr Salaah with the wudhu of Esha. He says, “*For twenty years, I did not miss the Takbeer-e-Oola (First Takbeer of Namaaz in Jama’at), and if I thought of any worldly thing during Namaaz, I would repeat my Salaah, and if I thought of Jannah or the Hereafter in my Salaah, then I used to make Sajdah-e-Sahw.*”

His Excellence In The Court Of The Prophet ﷺ: One Buzroog narrates, that he dreamt of the Prophet ﷺ and Hazrat Junaid-e-Baghdadi رضي الله عنه was also seated in the Mehfil of the Prophet ﷺ.

He then saw that a person came and presented a query to the Prophet ﷺ and the Prophet ﷺ said, “Hand it over to Junaid. He will write the answer.” The person then said, “Ya Rasool’Allah ﷺ May my parents be sacrificed at your feet. How can it be given to Junaid in your presence?” The Prophet ﷺ said, “Just as the Prophets are proud of their entire Ummah, I am proud of Junaid.” [Khazinatul Asfiyah vol.1 pg.86]

Once a Sayyid who lived in Jilan, left home with the intention of Hajj. On his journey, he passed through Baghdad Shareef. He thus presented himself in the Darbaar of Hazrat Junaid-e-Baghdadi رضي الله عنه . Hazrat asked him where he had come from. He said that he was from Jilan, and was a descendant of Hazrat Ali رضي الله عنه . Hazrat Junaid-e-Baghdadi رضي الله عنه then said, “Your forefather Hazrat Ali رضي الله عنه used to draw two swords. One against the kufaar and Mushrikeen, and the other against his nafs. Which sword do you draw?” When the man heard this, he went into a spiritual state and began to roll on the ground. He then said, “This is my Hajj. Put me on to the path of Allah.” Hazrat Junaid-e-Baghdadi رضي الله عنه said, “Your heart, is the special Haram of Allah, thus you should try to the best of your ability no to allow any non-mahram to enter it.” [Kashfuk Mahjoob pg.119]

His Lectures : Hazrat Junaid-e-Baghdadi ﷺ spent his entire life, serving the Deen of Allah and His Beloved Rasool ﷺ. Once his Peer-o- Murshid, Hazrat Sirri Saqti ﷺ asked him to deliver a lecture, and he said that he did not find it ethical to lecture in the presence of his Peer. One night, he dreamt of the Holy Prophet ﷺ. Rasoolullah ﷺ commanded him to lecture. When morning came, he went to his Peer and found that his Peer was already awaiting his presence. As he entered the Khanqah, his Peer said, “*We have all been asking you to lecture. Now the Beloved Rasool ﷺ has given you the command to speak.*” He asked his Peer how he had known of his dream, and he said, “*Last night I made Deedar of Allah Subhaanahu Ta'aala and I heard a voice which said that the Prophet ﷺ had already commanded Junaid to lecture.*” He agreed to lecture on condition, that there were not more than forty people in his lectures. It was agreed and he delivered his first lecture. During his first lecture, eighteen people passed away. He then stopped his lecture and went back home. [Kashful Mahjoob pg 201]

A Sincere Mureed : Hazrat Junaid Baghddadi ﷺ had numerous mureeds, but there was one particular mureed, towards whom he paid special attention. A few disciples were not pleased with this and asked him why he gave preference to the mureed over others. Hazrat said that he is the most intelligent and wise amongst all of them, and it was for this reason that he gave preference to him. Hazrat then said, “*Let me prove this to you.*” He gave a chicken and a knife to each mureed, and asked them to sacrifice it where none would be able to see them. Each of the mureeds found a very quite and secluded area, and sacrificed the chicken. This one mureed, came back without slaughtering the chicken. Hazrat asked why he did not slaughter the chicken, and he said, “*Huzoor! Where ever I went, I found the Qudrat of Allah present there, and I knew that He is All Seeing. It is for this reason that I had no option but to return without success.*” Hazrat then said, “*Now, did you hear his answer. This is the reason due to which he is so dear to me.*”

His Trust In Allah : Once a man presented him with five hundred Ashrafis (coins). Hazrat asked if he had any other wealth with the exception of the five hundred Ashrafis. The man replied that he did. Hazrat said, “*Will you ever need any more money in the future?*” He said, “*Why not Huzoor. There is always a need for money.*” Hazrat said, “*Then you should keep these Ashrafis for yourself, for you are more needy than I am, since I have nothing, and still, I have no need for anything more. Even though you have wealth, you are still in need of more. I would really appreciate it if you would please take back this money, as I do not take from those who are in need themselves and I believe that My Lord alone is Ghani and the rest of the world are faqeers.*”

His Karaamats : Hazrat Junaid-e-Baghdadi ﷺ says, “*The greatest Karaamat is to remain firm on the Shariat-e-Mustafa ﷺ.*” There is no doubt, that Hazrat Junaid-e-Baghdadi ﷺ was very firm on the Shariah, and his every action was the reflection of the Sunnah of the Prophet ﷺ.

Hazrat Being Aware Of His Mureeds Condition : There was a mureed of Hazrat who used to live in Basra. He once intended to commit a sin. The moment this thought entered his heart, his entire face turned black. When he looked in the mirror, he was amazed to see his condition.

He was very ashamed and stayed in doors. After three days, the blackness disappeared and his face returned to its original colour. On the same day, a person delivered a letter to him, which was from His Peer-o-Murshid, Hazrat Junaid-e-Baghdadi ﷺ. When he opened the letter, he found the following written inside, “*Keep your heart in control, and remain respectfully as a servant (of Allah). For three days and three nights, I had do to the job of a laundryman, so that I may wash away the blackness of your face.*” [Masaalikus Saalikeen]

A FIRE WORSHIPPER: Once a Majoosi (fire worshipper) put on a Zanaar (a so-called sacred thread worn by fire worshippers), and then disguised himself as a Muslim, by putting on the Arabian garb. He then presented himself before Hazrat Junaid-e-Baghdadi ﷺ and said, “*I have come to ask the meaning of a Hadith Shareef, which says “Fear of the sight of a true believer, for he sees with the Noori of Allah; Could you explain the meaning of this Hadith?”*” Hazrat Junaid-e-Baghdadi ﷺ heard his question and smiled. He said, “*It means that you should break your zanaar, leave kufr and accept Islam.*” When he heard Hazrat’s reply, he was astonished, and immediately recited the Kalima Shareef and accepted Islam. [Tazkiratul Awliyah pg.233]

Protection From Shaitaan : Once, there was a mureed of Hazrat Junaid-e-Baghdadi ﷺ, who felt that he had perfected himself (become Kaamil). He thus, began to live in total seclusion. At night, he used to dream an Angel, which used to present a camel for him. He used to then sit on the camel, and the Angel would take him on a journey of Jannat. He used to enter a place that was very beautiful. He used to partake in delicious food and drinks, and he saw the most handsome people there. After a while, he would return to his home. He reached such a state, that he began to tell people, “*I am amongst those who visits Jannah daily.*” This message reached Hazrat Junaid-e-Baghdadi ﷺ. Hazrat then went to visit him, and found him sitting with great pomp and splendour. Hazrat asked him about his claims, and he explained everything in detail. Hazrat said, “*Tonight, when you reach this place, you must read Laa Howla wa Laa Quwwata il’la Bil’laahil Aliyil Azeem*” That night, when he had the dream and he reached the so-called Jannat, he read as Hazrat instructed him to. The moment he read this, all those in his dream began to shriek and flee from him. He then sees that he is on a horse, and there are skeletons in front of him. On seeing this, he became afraid, and realised his mistake. All that he was seeing was just an illusion of Shaitaan. He immediately rushed to Hazrat

Junaid-e-Baghdadi ﷺ and repented for his behaviour. He also learnt, that for a mureed to be by himself is like taking poison.

His Jalaal : Due to his piety and knowledge, Hazrat Junaid-e-Baghdadi ﷺ became very famous in Iraq. There were however those, who were jealous of his fame. They continuously made accusations against him, and also complained against him to the Khalifa. The Khalifa said that they could not do anything to him as long as there was no evidence against him. The Khalifa then said that he had purchased a very beautiful slave girl, whose beauty outshone all the women of the city. He thus commanded that she be dressed in the most beautiful clothes and adorned with precious pearls and diamonds.

Once she had been dressed, he called her and said, “ *I want you to go to where Junaid is and remove your veil from over your face and tell him that you want to be his, and that you have become weary of the world. All that you want is to live with him, and for him to help you to gain closeness to Allah.*” The Khalifa then appointed a servant to go with her, so that he may be witness to whatever may transpire. The woman presented herself before Hazrat and removed her veil, saying what the Khalifa had commanded.

Hazrat Junaid-e-Baghdadi ﷺ looked up at her once and said something. The woman, could not bear the sight of the Jalaal of Hazrat Junaid-e-Baghdadi ﷺ and fell to the ground and passed away. When this message reached the Khalifa, he was very sad. He said, “ *Some people say things about the Mashaikh which they should not say. The Shaykh has reached a level that he is able to see that where our sights can not venture.*” [Shajratul Kaamileen pg.153/154]

Gems Of Wisdom : Some of his beautiful and wise sayings are being presented, so that we may read and make amal upon them.

*A Sufi is like the earth, that all the dirt is thrown onto him and yet it blossoms into a green pasture. *A Sufi is one, whose heart is like Hazrat Ibrahim ﷺ, that it is free from the love of the world and one which is always ready to obey the commands of Allah, his acceptance should be like that of Hazrat Ismaael ﷺ, his sadness should be like that of Hazrat Dawood ﷺ, His patience like that of Hazrat Ayoob ﷺ, his eagerness should be like that of Hazrat Moosa ﷺ and in Dua, his sincerity should be like that of The Beloved Rasool ﷺ. *Tasawwuf is that which kills you and lives by itself. The most powerful relationship, is that of the servant to his Creator, when he tries to understand the secrets of Tauheed, and all roads are sealed to the creation, except the road of the Prophet ﷺ. * Do not follow him, who follows the Quran and leaves the Prophet ﷺ.

His Khulafa : Some of his most respected Khulafa are : Hazrat Abu Bakr Shibli, Hazrat Mansoor Abraar, Hazrat Shah Muhammad bin Aswad Dinoori and Hazrat Shah Ismaeel Al Aziz (ridwaanullahi ta aala alaihim ajmaeen)

Wisaal : When Hazrat became aware of his passing away, he asked for those present to assist him in wudhu, which they did. They had forgotten to make khilaal of his beard, so he reminded them of this. He then went into Sajdah, and began to weep. “ O our Peer! You have sent before you so many good deeds and heaps of obedience. What is the purpose for this Sajdah?” He said, “ Junaid has never been in so much need as he is now.” He then began to recite the Quran, so one mureed said, “ Hazrat! Are you reciting Quran Shareef?” Hazrat said, “ What better time is there than now, when my book of deeds will soon be close. I am seeing my deeds before me, hanging in the air by a thin thread as it sways from the wind blowing against it. I am not sure if this wind

is one of union, or one of absolution. On one hand, I am seeing the Angel of death, and on the other hand, I am seeing the Pul Siraat. There is the Most Supreme Judge, and the path is there. I am not sure of which path I will pass through.”

After saying this, he completed the recitation of the Quran. He then read seventy verses of Surah Baqarah. Those present asked him to chant the words “*Allah, Allah*” He said, “*Why are you reminding me. I have not forgotten.*” He then began reading the tasbeeh on all his fingers. When he reached the Shahaadat finger (index finger), he lifted his finger and said, “*Bismil laah ir Rahman nir Raheem*” He then closed his eyes, and the soul left his body, allowing him to travel from this mundane world into the Glorious hereafter. After his wisaal, he was given ghusl. Those giving ghusl wished to put water on his eyes, when they heard an unseen voice saying, “*Do not touch the eyes of my beloved, since those eyes that have closed in my remembrance, shall not open before they see me.*” They then tried to open his fingers, and the voice said, “*Those fingers that have been closed in my name, shall only open on my command.*” [Masaalikus Saalikeen vol.1 pg 308]

Wisaal : Hazrat Junaid-e-Baghdadi ﷺ passed from this world, on a Friday, the 27th of Rajab, 297 or 298 Hijri.

Mazaar Shareef : His Mazaar Shareef is in a place called Shaunizia, which is in Baghdad Shareef. Once someone asked Hazrat Abu Bakr Shibli ﷺ a masla (religious query) whilst he was at the Mazaar of Hazrat Junaid-e-Baghdadi ﷺ. He said, I feel ashamed to answer in front of the Mazaar of Hazrat as I felt ashamed to answer in his presence, for I still feel that his sight is upon me. After his wisaal, a pious person dreamt of him and asked about the questions of the Angels Munkar and Nakeer. He said, “*The Angels came to me and asked who is my Lord, and I smiled and said, My Lord is He, Who took the pledge from me on the first day, thus what need is there for me to answer to the servants, after I have already answered to the King. They Angels then left me and said, 'He is still drowned in love and is resting in the same love.'*”

12th Noor

Mujaddid-e-Islam
Hazrat Shaykh
Jaafar Abu Bakr Shibli

رَضِيَ اللَّهُ عَنْهُ

His Position in the Silsila: Waaqif-e-Rumooz-e-Khafi Wa Jali, Hazrat Shaykh Ja'far Abu Bakr Shibli رض is the twelfth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth : He was born in Samrah in the year 247 Hijri [Masaalikus Saalikeen vol.1 pg.316]

Name : His name was Jaafar, and he was also known as Abu Bakr. The name Jaafar bin Yunus is engraved on his blessed shrine. His title was Mujad'did. [Masaalikus Saalikeen]. He was known as shibli, because he came from a place called Shibli or Shabeela.

Education: He says as follows about himself, “*I studied and attained the knowledge of Fiqh and Hadith for thirty years. The sea of knowledge flowed in my heart. I presented myself before many of those who were known as people of great knowledge and learning. I asked them to bless me with the knowledge concerning the journey towards Allah, and yet not one of them knew anything about what I asked. They all said, ‘that the sign of something will be found in something, but there is no sign of Ghaib’ I heard their words and was amazed. I said, you are all in the dark and Alhumdulillah, I am the light. I then thanked Almighty Allah, and then gave my Wilaayat to a thief, until he did with me as he did.”*

His Shaykh-E-Tariqat: He is the Mureed and Khalifa of Sayyidut Taaifa Hazrat Junaid-e-Baghdadi رض.

His Excellence: He was the Muqallid of Hazrat Imam Maalik رض and he knew the entire Mu'atta of Imam Maalik رض by heart. He spent most of his time in the Ibaadat of Almighty Allah. He visited all the great Masha'ikh of his era, and spent time with all of them. He gained a very exalted position in spiritualism. His spiritual position had become so great, that the ordinary mind could not understand him. It is stated that for a very long

time, he lived under a tree. He would walk around the tree, making the Zikr of “Hoo - Hoo” People who saw him, asked him concerning his condition. He said, “There is a dove on this tree which is saying “Coo - Coo” I am thus following its pattern and making the Zikr of Hoo Hoo. Those who saw this noticed that the dove would not remain silent until he stopped his Zikr. For as long as he was in Zikr, the dove also went on cooing.

His Position In The Court Of The Prophet ﷺ: Hazrat Abu Bakr bin Mujahid ﷺ was a very great saint and a great Imam of Hadith and Fiqh. Many Ulama and Masha’ikh sat in his gatherings to listen to the knowledge he imparted. Once Hazrat Abu Bakr Shibli ﷺ went to one of his gatherings. On seeing Hazrat Abu Bakr Shibli ﷺ, he immediately stood up in respect. He embraced him with great love, and then kissed his forehead. A man from those present at the gathering (who did not know Hazrat Abu Bakr Shibli) stood up and said, “*Huzoor! This man is a deewana (One who does not seem to be in the right state of mind), why do you treat him with such respect?*” Hazrat Abu Bakr ibn Mujahid ﷺ said, “*O People! I have done with him as I saw the Prophet ﷺ do with him.*” He then narrated a dream by saying, “*I dreamt that it was the most exalted gathering of the Prophet ﷺ. Then, when Hazrat Abu Bakr Shibli ﷺ entered the gathering; the Prophet ﷺ stood up, and kissed his forehead. I said, Ya Rasool’Allah ﷺ, Why such a great amount of love and affection for Shibli? And the Prophet ﷺ said, ‘After Namaaz, he reads from Laqad Jaa Akum Rasoolun until Azeem, and he then says Sallal laahu alaika Ya Rasool’Allah three times.’*” [Raah-e-Aqidat Pg.19/20]

Once, Hazrat Imam Abu Bakr Shibli ﷺ was accused of being insane (as none knew the reality of his spiritual condition). He was admitted to a mental facility for treatment. Some of his disciples and well wishers heard of this and came to meet with him. He asked who they were and they said

that they were amongst those who had great love for him. He then launched stones at them, which caused them to run away from him. He said, “If you are from amongst those who love me, then why do you run away from me when I launch stones at you? Those who truly love somebody will not run away from his pain.” [Shahratul Kaamileen pg.206]

His Shaykh’s Love for Him: Once a few disciples of Hazrat Junaid-e-Baghdadi ﷺ were seated together praising Hazrat Abu Bakr Shibli ﷺ. They said, “There is none that is more respected and honest amongst us than Abu Bakr Shibli ﷺ.” As they were having their discussion, Hazrat Junaid-e-Baghdadi ﷺ entered and said, “What are you discussing about Abu Bakr Shibli? All that you have said is improper. He is not as good as you all say. Now remove him from the room.” After Hazrat Abu Bakr Shibli ﷺ left the room, Hazrat Junaid-e-Baghdadi ﷺ addressed his disciples and said, “I have a hundred times more respect and love for Shibli, compared to that which you were discussing. When you were praising him in his presence, it was like you were striking him with a sword. It was for this reason, that I had no option but to say what I said, so that it may be a shield against that which you were saying, if not he would have been devastated (for he could not accept being praised, due to his humility).” [Kashful Mahjoob PG 193]

His Karaamats: Once Hazrat Abu Bakr Shibli ﷺ had taken very ill. Ali bin Esa informed the Khalifa of this, and the Khalifa sent a Christian doctor to treat Hazrat Abu Bakr Shibli ﷺ. This doctor was the royal specialist physician. He treated Hazrat Abu Bakr Shibli ﷺ, but he could not help in making him feel better.

The doctor once said to Hazrat, “If I felt that your cure was in a piece of my flesh, then I would not even mind cutting of a piece of flesh.” Hazrat Abu Bakr Shibli ﷺ said, “My medicine is in something else.”

The Doctor said, “*In what is it?*” Hazrat said, “*In this, that you leave kufr and accept Islam.*” The doctor immediately read the Kalima and accepted Islam. When the Khalifa heard of what had happened, he began to weep. He said, “*I thought that I had sent a doctor towards one who was ill. Little did I realize that I had sent one who was ill towards a doctor.*” [Masaalikus Saalikeen vol.1 pg. 323]

Hazrat Ambaazi ﷺ states that once he wore a beautiful shawl and went to visit Hazrat Abu Bakr Shibli ﷺ. When he reached there, he saw that Hazrat was wearing a very beautiful hat. On seeing the hat, he thought that the hat would be very well suited for him. He wished that the Shaykh would present the hat to him. He was still thinking of this, when Hazrat asked for his shawl. The Shaykh then took both the chaadar and the hat, and threw them into a fire. He said, “*With the exception of the Deedar of Almighty Allah, a person should not have any other desire in his heart.*” [Tazkiratul Awliyah]

Gems of Wisdom: The Shaykh once said to his mureeds, “*If you come to me on a Friday after one week, and you find that you thought of other than Allah during the week, then you should know that you have the desire of the world in your heart. What can the one who desires the world gather for the hereafter? Thus, for as long as you are in the world, prepare for the hereafter.*” He said, “*It has never been such that I remained hungry for Allah, and Allah had not entered the Noor of secrets into my heart.*” He said, “*A Sufi is one who is away from the people and close to Allah.*” He said, “*If a person claims to have love, yet he spends his time in other things, then, he does not desire his beloved, but he desires something else, in other words, he is making a mockery of his beloved.*” He said, “*Love means, that you should give up everything for the sake of the beloved.*” He said, “*Shariat is this, that you should follow it, Tariqat is this, that you should desire and Haqeeqat is this, that you should see.*”

Wisaal: Various highly spiritual incidents occurred during the time of his wisaal. Many people asked him to read the Kalima and one person proclaimed the Shahaadat aloud, so as to remind him. On hearing this, he said, “*The dead have come to remind the living.*” He passed away on the 27th of Zilhajj, 334 Hijri on the eve of a Friday, at the age of 88 years.

His Khulafa: The names of only two of the Khulafa of Hazrat Abu Bakr Shibli ﷺ could be found.

1. Hazrat Khaja Abdul Waahid Abul Fadhl Tameemi ﷺ
2. Hazrat Abul Hassan ﷺ.

After His Wisaal: After his wisaal, a pious man saw him in his dream, and asked, “*Huzoor! What transpired with the Angels of the grave?*” He said, “*When the angels came to me, and asked about my Lord, I said, ‘It is He, who created Adam ﷺ and commanded the Angels to prostrate before him. All of them prostrated but Iblees, who turned his face away from the command of Allah and showed pride. At that time, I was in the spine of Hazrat Adam ﷺ.*” The Angels said, “*He has answered on behalf of all the children of Adam ﷺ.*” [Shajratul Kaamileen Pg.203]

Mazaar Shareef : His Mazaar Shareef is in Samrah, which is in Baghdad Shareef (Iraq).

13th Noor

*Saalik-e-Tariqat
Hazrat Shaykh
Abul Fadhl
Abdul Waahid
Tameemi*



His Position in The Silsila : Khaadim-e-Shariah, Saalik-e-Tariqah, Waaqif-e-Haqiqat, Hazrat Shaykh Abul Fadhl Abdul Waahid Tameemi ﷺ is the thirteenth Imam and Peer-e-Tariqat of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

He was a great Shaykh of his time. He was the Muqalid of Imam-e-Azam Abu Hanifa ﷺ. Many servants of Allah attained blessings from him. He journeyed on various occasions for Hajj and travelled many parts of the world spreading Islam.

Birth : Precise information about his birth is not known.

Name : His name is Abdul Waahid Tameemi and is also known as Abul Fadhl. [Masaalikus Saalikeen]

His Father : He is the son of Hazrat Shaykh Abdul Aziz Tameemi bin Haarith bin Asad ﷺ [Masaalikus Saalikeen].

Tameemi : He is known as Tameemi, because he hailed from a tribe in Arabia which is called the Bani Tameem.

Shaykh-E-Tariqat : One narration says that his Shaykh-e-Tariqat is Hazrat Abu Bakr Shibli ﷺ. He was his mureed and was also blessed with khilafat by him. [Masaalikus Saalikeen]

However, other great scholars say that he was the mureed of his father. Hazrat Shah Wali ullah Muhadith Dehlwi ﷺ says, “*Hazrat Abdul Waahid Tameemi wore the Khirqa from Hazrat Abdul Aziz Tameemi and he wore the Khirqa from Hazrat Abu Bakr Shibli (radi Allahu anhum) . This is in most of the Shajrahs of the Silsila Aaliyah.*” [Masaalikus Saalimeen]

Character : He was a very blessed and pious personality. His character was close to that of Hazrat Abu Bakr Shibli رض. He was the greatest Aabid, Zaahid and Imam of Taqwa in his time. He spent his entire life, practising and protecting the Sunnats of the Prophet صلی اللہ علیہ وسالہ وآلہ وساتھی. [Khazinatul Asfiyah vol.1 pg.89]

Guidance To The People : He blessed the people with guidance, for almost 90 years after the wisaal of His Shaykh-e-Tariqat. During these years, he caused the Silsila to grow immensely.

He saved the souls of many people and turned them towards the love of Allah. He formed a huge group of Mubaligheen (Muslim missionaries) and sent them far and wide to serve Islam. [Khazinatul Asfiyah]

Wisaal : He passed from this world, on the 26th of Jamadil Aakhir 425 Hijri on a Friday. It was during the reign of Khalifa Abbasi.

Mureeds And Khulafa : Even after much searching, the list of mureeds and khulafa of Hazrat Abdul Waahid Tameemi رض could not be found. However, Hazrat Shaykh Muhammad Abdullah Tartooси رض is one of his khulafa who name has appeared in numerous books.

Mazaar Shareef : His Mazaar Shareef is in the mausoleum of Hazrat Imam Ahmed bin Hambal رض in Baghdad Shareef.

14th Noor

Raahatul Muslimeen
Hazrat Shaykh
Muhammad Yusuf
Abul Farah Tartooси



His Position in The Silsila : Qudwatul Awliyah, Hazrat Shaykh Muhammad Abul Farah Tartooси ﷺ is the fourteenth Imam and Peer-e-Tariqat of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyyah Nooriyyah. He is a Wali-e-Kaamil and a very knowledgeable Aalim and Faadhl. He was blessed with both academic and spiritual knowledge. He was also a very great Saahib-e-Karaamat. He was very exalted and also very pious and patient. The Ulama and Masha'ikh in his time referred to him as the Th Greatest Saint of the Time. He was an embodiment of various splendours. He guided the servants of Allah, following in the footsteps of his Peer. [Shajratul Kaamileen pg 297]

Birth : Incidents and dates relating to his birth can not be located.

Name : His name is Muhammad Yusuf and he was also known as Abul Farah. [Masaalikus Saalikeen]

Father : His father's name was Shaykh Abdullah Tartooси ﷺ

Shaykh-E-Tariqat : He is amongst the exalted mureeds and the Khalifa of Hazrat Abdul Waahid Tameemi ﷺ. [Masaalikus Saalikeen]

Tartooси : He was known as Tartooси because he lived in a city called Tartooس. He blessed this city and it became a place of great blessings and a place of great respect due to him.

Wisaal : He passed away on Saturday, the 3rd of Shabaan 447 Hijri during the reign of Khalifa Qaaim bi Amrillah Abbasi in Tartooس. [Anwaar-e-Sufiyah pg 119]

Mureeds And Khulafa : Only the name of one of his Khalifas has appeared in the books of history and that is Shaykh Abul Hassan Ali Hakaari ﷺ.

Mazaar Shareef : His Mazaar Shareef is in Tartooس, and is visited by many who wish to attain his blessings.

15th Noor

Shaykh-ul-Islam

Hazrat Ibrahim

Abul Hassan

Ali Hashmi Hakaari

الله
عنه
صَلَوةُ

His Position in The Silsila: Muqtada-e-Tariqat, Waaqif-e-Israar-e-Shariat, Daana-e-Israar-e-Ilaahi, Hazrat Shaykhul Islam Abul Hassan Ali Hashmi Hakaari ﷺ is the fifteenth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah. In his youth, he served at the feet of his blessed father, Hazrat Shaykh Muhammad ﷺ. He is a great Shaykh of his time, and thousands of people attained blessings from him. Hazrat Abu Saeed Mubaarak Makhzoomi ﷺ who is the Peer-e-Tariqat of Huzoor Ghaus-e-Azam Jilaani ﷺ also served in the Khidmat of Hazrat Abul Hassan Hakaari ﷺ for eighteen years and attained great blessings from him. He spent his entire life upholding the commands of Allah and His Beloved Rasool ﷺ.

Birth : He was born in 409 Hijri at a place called Hakaar which is a village near Mausool. It was during the reign of the 25th Abbasi Khalifa Al Qadir bil Laah in Baghdad who controlled the khilafat from 380 Hijri up to 422 Hijri. This Khalifa was also a great Aabid and Zaahid and had written various books and treaties. He has also written books on the Excellence of the Sahaba-e-Kiraam and against the Mu'tazila sect in which he labelled them as kaafir. [Wafiyaatul A'laam pg 19 - Masalikus Saalikeen vol.1 pg328]

Name : There is a difference of opinion on what his actual name was, but the following names have come in various narrations, Muhammad bin Mahmood, Ali bin Mahmood, Ali bin Yusuf, Ali bin Muhammad. Since most of the scholars have said that his name is Ali bin Muhammad. This is the one that is most accepted. [Zikr-e-Hassan pg 27]

Title : His title was Shaykhul Islam and Abul Hassan. His family tree links to the Prophet's ﷺ cousin and milk brother Hazrat Zaid ﷺ. The Tree has been presented as follows in the books Tazkira Hameedia, Tazkira Qutbia and Azkaar-e-Qalandari : Shaykh Abul Hassan Hakaari ﷺ son of Shaykh

Muhammad Jaafar son of Shaykh Yusuf son of Shaykh Muhammad son of Shaykh Shareef Umar son of Shaykh Shareef Abdul Wahab son of Abu Sufyaan Zaid (ridwaanullahi ta aala alaihim ajmaeen). [Zikr-e-Hassan pg 262]

Education: Ibn Khilqaan states that he attained his academic and spiritual education at the feet of the greatest Ulama and Masha'ikh of the time. He was proficient in all major fields including Fiqh and Hadith etc. He also met with Shaykh Abul Ulaa Misri and also narrated Hadith from him. He also attained deep spiritual blessings through the soul of Hazrat Bayazeed Bustami رض. He became such a great scholar, that he became known as Shaykhul Islam. [Ad Du'rul Munzim vol.2 pg 107]

Shaykh-E-Tariqat : He was blessed with being the mureed of Hazrat Abul Farah Tartooси رض. It was through the blessed sight of his Peer, that he reached such a high rank in the chain of grandmasters. He is from amongst the great Khulafa of Hazrat Abul Farah Tartooси رض.

Ibaadat And Striving : He was the Imaam of the Knowledge of Shariat and Tariqat in his era. He was also a great Aabid. All the great historians have written that he spent his entire days keeping fast and his nights in the Ibaadat of Almighty Allah and he used to only eat after every three days. Between Esha Salaah and Tahajjud Salaah, he used to complete two recitations of the Quran Shareef. The Author of Anwaar-e-Sufiyah says that he used to complete the Quran ten times, by the time he completed his Tahajjud Salaah. [Masaalikus Saalikeen vol.1 pg 328 - Anwaar-e-Sufiyah pg.121]

He followed the command of Allah to travel the world, and travelled a lot. He presented himself in the khidmat of great Ulama and Masha'ik during his journeys. When he met Hazrat Abul Farah Tartooси رض and entered his

Halqa, he stopped the journeying of the physical world and commenced the journey of the spiritual world. [Anwaar-e-Sufiyah pg.120]

Once someone asked him if he was Shaykhul Islam, and he answered by saying, “*I have become old in the Deen and from my descendants and children there will be a group that will be presented before Kings. Their status will be very great, and some of them shall be wealthy and the rest of them, not so wealthy.*” This was something that he foretold and had come into reality. His son Shaykh Zaahir ﷺ was a very pious person and was a great master in Hakaar. His grandson Shaykh Moosa ﷺ left Hakaar and went to Seetaan where the servants of Allah attained great benefits from him. His son, Shaykh Abu Ali ﷺ who was a very brave person, left Seetan and went to another city. The people there were displeased with their leader and thus removed him and appointed Shaykh Abu Ali ﷺ in his place. When Sultan Abu Ali ﷺ saw that his son Shaykh Rasheedudeen was of age to control his empire, he handed the control over to his son and went into seclusion to make the Zikr of Almighty Allah. It was in this time, that Hazrat Sayyid Ahmad Tawakhta Tirmizi ﷺ journeyed with his family to Kech Makraan where Shaykh Rasheedudeen ﷺ was the Sultan. He then married his son Shahzada Bahaudeen to Bibi Haaj, the daughter of Sayyid Ahmed Tawakhta Tirmizi ﷺ. They were blessed with three sons, namely, Shahzada Jamaludeen, Shahzada Ziaud'deen and Sultan-e-Taarikeen Shaykh Hameedudeen Haakim (*rahmatullah alaih*). Later, Shaykh Bahaudeen was appointed as the Sultan who inturn passed the kingdom over to his brother Shaykh Shahabudeen Abul Baqaa, and left his two young sons Shaykh Haakim and Shaykh Runudeen Haatim in his care. He then took both of his elder sons, with him for Hajj. On his return from Haramain Sharifain, he passed away in Yemen Saaliha. Both his elder sons, Shaykh Jamaaludeen and Shaykh Ziaudeen, were not comfortable with leaving the place where their father had passed away. Their descendants are thus found in Yemen Saaliha. Sultaan Shahabudeen

handed power over to his nephew Sultaan Hameedudeen Haakim (*rahmatullah alaih*) and then passed away. This narration has been explained in more detail in *Tazkira Hameedia*. This actually showed the foresight of Hazrat Abul Hassan Hakaari *رض*. [Zikr-e-Hassan]

Contemporary Ulama : The era of Hazrat Abul Hassan Hakaari *رض* was an era of great knowledge and wisdom. There were thus various other great Ulama and Masha'ikh present during this era, including: 1. *Hujjatul Islam* *Imam Muhammad Ghazzali* *رحمه اللہ* 2. *Haafiz Daariqatni* *رحمه اللہ* 3. *Qudoori Shaykhul Hanafiyyah* 4. *Ibn Sina* *رحمه اللہ* 5. *Imam Baihaqi* *رحمه اللہ* 6. *Abdul Qahir Jarjaani* *رحمه اللہ* 7. *Shaykh Abul Hassan Khirqaani* *رحمه اللہ*

Children : A list of his children cannot be found. However the name of one of his sons was located. His name was *Shaykh Zaahir* *رحمه اللہ* and he was also blessed with the Khilafat from his father. After *Shaykh Zaahir* *رحمه اللہ* many of his descendants located to Bahal Pur, Siyalkot, Laailpur and Lahore etc. They are the owners of many huge villages. [Zikr-e-Hassan]

Wisaal : He passed away on a Monday, during Subh Saadiq on the 1st of Muharram 446 Hijri.

Mazaar Shareef: His Mazaar Shareef is in the village of Hakaar in Baghdaad Shareef.

16th Noor

Sultaanul Awliyah
Hazrat Shaykh
Abu Saeed Mubaarak
Makhzoomi

الله
عنه
رضي

His Position in The Silsila: Sultanul Awliyah, Burhanul Asfiyah, Qibla-e-Saalika, Waaqif-e-Haqeeqat, Jaami Uloom-e-Ma'rifat, Hazrat Shaykh Abu Saeed Mubaarak Makhzoomi ﷺ is the sixteenth Imam and Shaykh of the Silsila Aaliyah Qaadiriyah Barakaatiyah Razviyah Nooriyah. He was also appointed as a chief justice, but he later left his position. He spent all his time in the Zikr of Allah.

Birth : Hazrat Abu Saeed Mubaarak Makhzoomi ﷺ was born in Baghdad Shareef.

Name : His blessed name is Mubaarak bin Ali bin Hassan bin Bandaar Al Baghdadi Al Makhzoomi and he was known as Abu Saeed. [Masaalikus Saalikeen]

Peer-E-Tariqat : He is the mureed and Khalifa of Shaykh Abul Hassan Ali Hakaari ﷺ. The Shajra of his Khirqa Mubaarak is as follows : Hazrat Shaykh Abu Saeed Mubaarak Makhzoomi ﷺ was blessed with the Khirqa by Hazrat Shaykh Ibrahim Abul Hassan Ali Hakaari ﷺ, He received this from Shaykh Abul Farah Tartooси ﷺ, who received it from Shaykh Abul Fadhl Abdul Waahid bin Abdul Aziz ﷺ, who received it from Shaykh Abu Bakr Shibli ﷺ. [Maqamaat Dastageeri]

His Excellence : His spiritual sight was so powerful, that when he embraced anyone, or placed his sight on him, then he would become so pure, that his heart would divorce itself from the world and everything in it. He was one of the greatest Imams of Fiqh in his era. He was a muqalid of Imam Ahmed bin Hambal .^{رض}. Hazrat Abu Saeed Mubaarak Makhzoomi ﷺ is the founder of Baabul Azj, the most famous madrassa in Baghdad Shareef. He handed this madrassa over to Hazrat Ghaus-e-Azam Jilaani ^{رض} in his physical life. Huzoor Ghaus-e-Azam ^{رض} taught at this Madrassa, and his beloved children taught in it after his wisaal.

Hazrat Abu Saeed Mubaarak Makhzoomi ﷺ says, “ Shaykh Abdul Qaadir ﷺ wore the Khirqa from me and I from him, and each of us attained blessings from the other.”

He was also a great Saahib-e-Karaamat and held a very exalted position in the chain of wilaayat. The incident relating to how Huzoor Ghaus-e-Azam ﷺ attained the Khirqa from his Peer, can be found in the next chapter, which deals with Huzoor Ghaus-e-Azam ﷺ.

His Foresight : Hazrat Shaykh Hamaad ﷺ who is from amongst the Masha'ikh of Huzoor Ghaus-e-Azam ﷺ says, “ Once Huzoor Ghaus-e-Azam ﷺ presented himself in the Darbaar of his Peer-o-Murshid. He sat with great respect in the court of his Peer. When he woke up and went outside, His Peer, Hazrat Abu Saeed Mubarak Makhzoomi ﷺ said, The foot of this non-Arab is such, that in his era, his foot will be on the shoulders (necks) of all the Awliyah Allah, and this will occur when he says, This foot of mine is on the shoulders of all the Awliyah Allah, he will say this, and all the Awliyah will lower their necks.”

His Khulafa : Many of the predecessors have remained silent concerning the names of his Khulafa, but the one name that shines out clearly is that of Huzoor Ghaus-e-Azam, Shaykh Muhiyudeen Abdul Qaadir Jilaani ﷺ.

Wisaal : He passed away on a Monday, the 27th of Shabaan 513 Hijri, in Baghdad Shareef. Some scholars have also said his wisaal to be on the 4th of Shabaan, 10th Muharram or 7th Shabaan.

Mazaar Shareef : His Mazaar Shareef is situated in his Madrassa “Baabul Azaj” and is the place of attaining blessings for the servants of Allah.

17th Noor

Ghausus Saqalain

Qutbul Qaunain Sayyid

Abu Muhammad

Muhiy'yudeen Abdul

Qaadir Jilaani Hassani

Hussaini



His Position in The Silsila : Maqbool-e-Bargahe Ilaaahi, Gohar Darya-e-Wilaayat, Qutbul Aqtaab, Fardul Ahbaab, Hazrat Abu Muhammad, Sayyid Muhiy'udeen, Mahboob-e-Subhani Shaykh Abdul Qadir Jilaani رض is the seventeenth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Blessed Birth : He was born on the eve of the 1st of Ramadaan 470 Hijri in the city of Gilan.

His Blessed Name : His blessed name was Sayyid Abdul Qadir.

Titles : His title was Abu Muhammad and he is famously known as Muhiyyuddeen, Ghaus-e-Azam, Ghaus-e-Paak and Ghaus Piya رض etc. He is tarafain Sayyid (descendant of Imam Hassan and Hussain)

His Parents : He was a descendant of the Holy Prophet Muhammad ﷺ from both his mother's and father's side. His blessed father's name was Sayyid Abu Saleh Moosa رض and his blessed mother's name was Sayyida Ummul Khair Faatima. رض

His Features : He was very well built and of medium height. Broad chest, a long broad beard, tan in color, joint eyebrows, strong voice, and of beautiful character.

His Family Tree : His family tree reaches Sayyiduna Ali-e-Murtaza رض from his father through 14 generations and through his mother by 12 generations. Hazrat Sayyiduna Abdur Rahmaan Jaami رض said the following concerning the geneology of Sarkaar-e-Ghaus-e-Azam رض : “He, who is known as Ghaus-e-Azam رض, is an exalted King, He is Sayyid from both his parents. Hassani from his father and Hussaini from his mother.”

Hazrat Muhammad Mustafa ﷺ

Sayyidatun Nisa Faatima

Sayyiduna Ali-e-Murtaza

Shaheed-e-karbala Imam Husain

Sayyiduna Imam Hassan

Sayyiduna Imam Zainul Abedeen

Sayyid Hassan Mathni

Imam Muhammad Baaqir

Sayyid Abdul Mahdh

Sayyiduna Imam Jaafar Saadiq

Sayyid Moosa Al Jawn

Sayyiduna Imam Moosa Kaazi

Sayyid Abdullah Thaani

Sayyiduna Shaykh Ali Raza

Sayyid Moosa Thaani

Sayyid Aboo Ala'ud'deen

Sayyid Dawood

Sayyid Kamaalud'deen Esa

Sayyid Muhammad

Sayyid Abul Ataa Abdulla

Sayyid Yahya Az Zaahid

Shaykh Sayyid Mahmood

Sayyid Abi Abdillah

Sayyid Muhammad

Sayyid Abu Saaleh Moosa (Father)

Sayyid Aboo Jamaal

Sayyid Abdullah Soom'ee

Sayyida Ummul Khair Faatima (Mother)

Sayyiduna Muhiyyud'deen Abu Muhammad

Adul Qaadir Jilaani

(Ridwaanullahi Ta Aala Alaihim Ajmaeen)

Shaykhul Masha'ikh Sayyiduna Junaid-E-Baghdaadi ﷺ : lived two hundred years before Sarkaar-e-Ghaus-e-Azam ﷺ . He foretold his coming in the following manner. Once while Hazrat Junaid-e-Baghdaadi ﷺ was in a state of Spiritual Ecstasy, He stated: “ *His foot is on my shoulders, His foot is on my shoulders.*” After he had come out of this spiritual condition, his disciples questioned him concerning these words and he said, “ *I have been informed that a great Saint will be born towards the end of the fifth century. His name shall be Abdul Qadir ﷺ and his title will be Muhiy'yud'deen. He will be born in Jilaan and he will reside in Baghdad. One day, on the command of Allah, he will say, 'My foot is on the shoulders of all the Awliyah Allah.' While in my spiritual condition, I saw his excellence and these words were uttered by me without my control.*”

Imam Hassan Askari ﷺ : Shaykh Abu Muhammad ﷺ states that before his demise, Imam Hassan Askari handed his Jubba (Cloak) over to Sayyiduna Imam Maaroof Karghi ﷺ and asked him to pass it over to SARKAAR-E-GHAUS-E-AZAM ﷺ . Hazrat Imam Ma'roof Karghi ﷺ passed this Cloak over to Sayyiduna Junaid-e-Baghdaadi ﷺ , who in turn passed it over to Shaykh Danoori and it was then passed down until it reached SARKAAR-E-GHAUS-E-AZAM ﷺ in the year 497 Hijri. (Makhzanul Qadiriah)

Shaykh Abu Bakr Bin Haw'waar ﷺ : lived before the time of Huzoor Ghaus-e-Azam. And was amongst the distinguished Mashaaiikh of Baghdaad. Once while sitting in his majlis, he said, “ *There are seven Aqtaab of Iraq:* 1. *Shaykh Maaroof Karghi* ﷺ 2. *Hazrat Imam Amad bin Hambal* ﷺ 3. *Hazrat Bishr Haafi* ﷺ 4. *Shaykh Mansoor bin Amaar* ﷺ 5. *Sayyiduna Junaid Baghdaadi* ﷺ 6. *Hazrat Sahl bin Abdullaah Tastari* ﷺ 7. *Hazrat Abdul Qaadir Jeeli* ﷺ.” On hearing this, Sayyidi Abu Muhammad ﷺ , who was a mureed of Shaykh Abu Bakr ﷺ asked, “ *We have heard and know six of these names, but the seventh, we have not heard of. O Shaykh! Who is Abdul Qaadir Jeeli?*”

Shaykh Abu Bakr رض replied by saying, “*Abdul Qaadir رض will be a non-Arab (and a) pious man. He will be born towards the end of the fifth century Hijri and he will reside in Baghdaad.*” [Bahjatul Asraar]

Shaykh Khaleel Balkhi رض : He is a great Wali-Allah and had passed away before the time of Sarkaar-e-Ghaus-e-Azam رض. Once while seated with his disciples he said, “*A pure servant of Allah will become apparent in Iraq towards the end of the fifth century. The world will gain brightness from his presence. He will be the Ghaus of his time. The creation of Allah will be obedient to him, and he will be the Leader of the Awliyah Allah.*” [Azkaarul Abraar]

Imam Muhammad Bin Saeed Zanjani رض stated as follows in his distinguished work Nuzhatul Khawatir: *From the era of Hazrat Abi Ali Hassan Yasaarajuwi رض, up to the era of Shaykh Abdul Qaadir Jilaani رض, every Wali that passed this earth, foretold the coming and the excellence of Hazrat Ghaus-e-Azam رض* [Nuzhatul Khawatir]

His Blessed Birth : There are two narrations concerning the date of birth of Huzoor Ghaus-e-Azam رض. The first narration is that he was born on the first of Ramadaan 470 Hijri and the second is that he was born on the eve of Ramadaan 470 Hijri. The second narration seems to be the one more favoured amongst the learned scholars. The birth of Sarkaar-e-Ghaus-e-Azam was a great blessing to the Ummah as it was not only the birth of a child, but it was the coming of the King of the Awliyah, which had been foretold for centuries before his birth. Huzoor Ghaus-e-Azam رض was blessed to his mother at an age when women are usually unable to have children. Sayyida Ummul Khair Faatima رض was sixty years old when Sarkaar-e-Ghaus-e-Azam رض was born. This alone was one of the astonishing incidents relating to the birth of the Great Saint.

Miraculous Events Surrounding His Blessed Birth : Apart from this, there were numerous other miraculous events which surrounded the birth of Huzoor Ghaus-e-Azam. Hazrat Sayyiduna Shahabudeen Suharwardi رض quoted the following five miracles (Karamaat) which surrounded the birth of Ghaus-e-Azam, in his distinguished book, Manaqib-e-Ghausia:

- (1). On the eve of the birth of Huzoor Ghaus-e-Azam رض, his father, Sayyidi Abu Saaleeh, saw in his dream, the Holy Prophet Muhammad صلی اللہ علیہ وسالہ وآلہ وسالہ who gave him the following glad tiding: “*O Abu Saaleh! Almighty Allah has blessed you with a pious son. He is my beloved and the beloved of Almighty Allah and he is the most exalted amongst the Awliya and Aqtaab.*”
- (2). *When he was born, he had the impression of the footprint of Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ on his shoulder. This alone was the proof of his Wilaayah.*
- (3). *Almighty Allah gave glad tidings to his parents in their dream that their son would be the Sultaanul Awliyah and those who oppose him would be misled (Gumraah).*
- (4). *On the eve of his birth approximately eleven hundred males were born in Jilaan and every one of them a Wali Allah.*
- (5). *He was born on the eve of Ramadaan. During the entire month of Ramadaan between Sehri and Iftaar, he never drank milk after the time of sehri and before the time of Iftaar. In other words, he kept fast from the day he was born. His blessed mother says that he would never cry for milk the entire day and would only take milk at the time of Iftaar. Subhaanallah!*

Demise Of His Father : After the demise of his father, he was taken under the care of his illustrious grandfather Hazrat Abdullah Soom'ee, the very same personality who was responsible for the marriage of the parents of

the Great Saint. He took Hazrat Ghaus-e-Azam under his wing and blessed him with gems of spiritualism. He groomed the Great Saint from childhood into the personality that he was to be. He nurtured him with gentleness and showered him with words of wisdom.

Voice From The Unseen : Huzoor Ghaus-e-Azam ﷺ was not like other children who spent their time playing and fooling around. From a tender age, he spent his time in the remembrance of Almighty Allah. If he at any time ever intended to join the other children, then from the unseen a voice would be heard saying, “Come Towards Me O’ Blessed one” At first, on hearing this voice, he would become afraid and go to his mother and sit on her lap. As the time passed, he became accustomed to this voice, and instead of going to his mother, he would abandon the thought of playing and occupy himself in the remembrance of Allah.

Commencement Of Academic Studies : When Hazrat Ghaus-e-Azam ﷺ was four and a half years old, and according to certain narrations, five years old, his mother enrolled him into a local Madrassah in Jilaan. He thus commenced his early education at this Madrassah. He remained in this Madrassah until the age of ten. During this period a certain amazing event occurred. Whenever Huzoor Ghaus-e-Azam would enter the Madrassah he would see bright figures walking ahead of him saying, “Give way to the Friend of Allah” His son Sayyidi Abdur Razzaq ﷺ reports that once Hazrat Ghaus-e-Paak ﷺ was asked regarding when he first noticed the signs of his Wilaayah and Hazrat Ghaus-e-Paak ﷺ answered by saying, “When I was ten years old, I found Angels walking beside me on my way to the Madrassah, and when we reached the Madrassah I would hear them say, ‘Give way to the Wali Allah, Give way to the Wali Allah’ It was when this continued that I knew that I had been blessed with Wilaayah.”

Demise Of Sayyidi Abdullaah Soom'ee ﷺ : Hazrat Ghaus-e-Paak ﷺ was still a student at the Madrassah in Baghdaad when his grandfather Hazrat Abdullaah Soom'ee ﷺ journeyed from this world into the hereafter. After the demise of his grandfather, the responsibility of his education fell upon the blessed shoulders of his respected mother. With patience, sincerity and dedication, she fulfilled this responsibility that had been blessed to her. Once, while Huzoor Ghaus-e-Azam ﷺ was about eighteen years old, he went out of his house for a stroll. He walked in the streets of Jilaan and found an ox in front of him. He walked behind it for some time. Then the animal turned around, and in the language of humans said, “ You have not been created for this and you have not been commanded to do this.” On hearing this, he immediately returned home and explained this incident to his mother. He then requested permission to journey to Baghdaad in order to complete his academic studies and seek more spiritual knowledge. His mother, without a second thought who was now seventy eight years old, acceded to this noble request.

His Mother's Advice : So, in her old age, Sayyida Ummul Khair Faatima ﷺ said farewell to her eldest son Sayyiduna Abdul Qadir Jilaani ﷺ . It was that time in her life, where parents usually depend on their children for moral and financial support, but this pious and pure servant of Allah wanted only the pleasure of Allah and His Rasool ﷺ . Whilst she was very attached to Sarkaar-e-Ghaus-e-Azam ﷺ , she did not let her personal feelings come before the pleasure of Allah. She wanted her son to be a man of knowledge and wisdom.

In those days, people used to travel either by foot or by camel etc. and the roads passed through dense jungles and forests. There was always a real danger of travelers being robbed and killed. Knowing all this, she still supported his request and wished him well with her duas. She said, “ O my dear son! I have now become very old and I do not think I will ever get to see you

again, but my dua will always be with you. May Almighty Allah grant you success in your quest for academic and spiritual knowledge.” She then said, “ Your Marhoom father left eighty Dinaars, from which I am giving forty dinaars to you, for your journey and forty dinaars I will keep for your younger brother Sayyid Abu Ahmad Abdullaah.” She took the forty dinaars and sewed them under the arm of his coat. She once again made dua for him and on bidding him farewell gave him the following advice, “ O my beloved son! Let this advice which I am about to give you be an important part of your life. Always speak the truth! Do not even think of lies.”

On hearing this Huzoor Ghuas-e-Azam ﷺ said, “ My dear mother! I promise from my heart, that I will always act upon your advice.” Sayyida Faatima ؓ then embraced the apple of her eye with love and motherly gentleness for the last time, and with the words “ Go! May Allah be with you. It is He who is your Helper and Protecter.” The journey to Baghdaad began.

Adherence To His Mother's Advice : After bidding farewell to his mother, Huzoor Ghaus-e-Azam ﷺ , joined a caravan which was on its way to Baghdaad. In those days, people travelled in groups for the sake of safety. The caravan of Huzoor Ghaus-e-Azam ﷺ reached the city of Hamdaan without incident. After leaving Hamdaan, they journeyed further. Their journey took them into a dense forest, where they were attacked by sixty robbers. The leader of this band of robbers was a very notorious bandit called Ahmad Badwi. The travellers did not have the means to defend themselves against the robbers and were forced to surrender their belongings and valuables to them. After looting the travellers, the robbers gathered all the loot and began to distribute it amongst themselves. While all this was happening, Huzoor Ghaus-e-Azam ﷺ was standing very calmly amongst the travellers. Regarding him as just a young boy, none of the robbers approached him, until one of them decided to approach him. He went up to Hazrat Ghaus-e-Azam ﷺ and asked if he had anything

valuable. Huzoor Ghaus-e-Azam ﷺ replied by saying that he had in his possession forty dinaars. On hearing this the robber laughed at Ghaus-e-Azam and walked away, thinking that he was lying. After some time another robber asked him the same question and received the same answer. He too dismissed this statement of Ghaus-e-Azam ﷺ as a joke. When the robbers had gathered, both the robbers began to joke about the young boy who thought he had forty dinaars. On hearing their discussion, their leader Ahmed Badawi asked them to bring Sarkaar-e-Ghaus-e-Azam ﷺ to him. When the Great Saint was brought before Ahmed Badawi, he asked whether he had any valuables in his possession, and the Saint replied in the same way as before. When Ahmed Badawi heard this, he asked for the forty dinaars. Huzoor Ghaus-e-Azam ﷺ calmly showed them where the dinaars were hidden. On tearing open the coat of Ghaus-e-Azam, they found that there were really forty dinaars sewn under the arm of the coat. On seeing this, Ahmed Badawi and his accomplices were taken aback. Ahmed Badawi then asked, “*O Young man! None of us knew that you had any money. Knowing we are bandits, why did you still tell us where the money was hidden?*”

The young Ghaus-e-Azam ﷺ replied by saying, “*When I had left on this journey, I had promised my elderly and pious mother that I would never lie. How then could I break this promise just for the sake of sixty bandits.*”

On hearing this, Ahmed Badawi felt great shame and in tears said, “*O young boy! You are so loyal in your promise to your mother, Shame on me, that for years I have been disloyal to my promise with my Creator Almighty Allah.*”

After saying these words, the bandit cried bitterly and then fell to the feet of Sarkaar-e-Ghaus-e-Azam ﷺ and repented for his sins. When his accomplices saw this, they too did likewise and repented sincerely from all their sins. They then returned all the belongings of the travellers and

Escorted them out of the jungle. It has been stated that the tauba of these bandits was so sincere, that they were blessed with Wilayah, through the sadqa of SARKAAR-E-GHAUS-E-AZAM رض. Huzoor Ghaus-e-Azam رض personally stated, “*This was the first tauba that a group of misled persons had made at my hands.*”

Ghaus-E-Azam رض Enters Baghdaad : The City of Baghdaad was blessed with the feet of SARKAAR-E-GHAUS-E-AZAM رض in the year 488 Hijri. Upon arrival in Baghdaad Shareef, the great Saint had already spent the forty dinaars given to him by his mother. He began to spend his days in hunger and poverty. Due to immense poverty, he went towards the Arcade of Chosroes in search of halaal food. There, he found that there were already seventy Awliyah Allah in search of Halaal food. Seeing this, he did not wish to be in their way and thus returned to Baghdaad Shareef. On his way back, he met a traveller from Jilaan. The traveller, on hearing that SARKAAR-E-GHAUS-E-AZAM رض was from Jilan, asked if he knew a young man by the name of Abdul Qadir. Hazrat Ghaus-e-Azam رض informed him that he was Abdul Qadir. The traveller then handed a block of gold to SARKAAR-E-GHAUS-E-AZAM رض saying that it had been sent to him by his mother. On hearing this, Huzoor Ghaus-e-Azam رض immediately made the Shukr of Almighty Allah, and then returned to the Arcade of Chosroes, where he presented most of the gold to the Awliyah Allah that were in search of food. He then took a little for himself, and returned to Baghdaad. On returning to Baghdaad, He prepared meals and fed the poor and then shared this meal with them. SubaanAllah! This alone shows the character of the Great Saint, that even though he was without food, he first gave most of his gold to the Awliyah Allah, then fed the poor, before he himself ate anything. Without doubt this is the sign of a true servant of Allah. It was in this manner that the life of SARKAAR-E-GHAUS-E-AZAM رض commenced in the Holy City of Baghdaad.

Distinguished Teachers : After a few days in Baghdaad Shareef, Hazrat Ghaus-e-Azam رض enrolled for academic studies at the famous Jaamia Nizaamia. During this time, this Jaamia was the centre of learning and spiritualism for the entire world. Jaamia Nizaamia was blessed by Teachers of great calibre and piety. He studied with great sincerity and dedication. Amongst his Teachers were : *Abul Wafa Ali bin Aqeel , Abu Ghaalib Muhammad bin Hassan Baaqilaani, Abu Zakariyah Yahyaa bin Ali Tabrezi, Abu Saeed bin Abdul Kareem, Abul Anaa'im Muhammad bin Ali bin Muhammad, Abu Saeed bin Mubaarak Makhzoomi, and Abul Khair Hamaad bin Muslim Al Dabbas* (ridwaanullahi ta aala alaihim ajmaeen)

He attained knowledge in the following subjects from the above mentioned Ulama: Qirat, Tafseer, Hadith, Fiqh, Shariah and Tareeqat etc. Not only did he attain knowledge in these subjects, but he excelled in every one of them. In the science of Adab, his teacher was Allama Abu Zakariyah Tabrezi, who was a great Aalim of his time. He was also the author of various kitaabs such as: *Tafseerul Quraan Wal E'raab; Sharah Qasaa'idul Ashr* and *Sharah Diwaan Abi Tamaam*. In the field of Fiqh and Usool-e-Fiqh, his Ustaads were: *Shaykh Abul Wafa bin Aqeel Hambali, Abul Hassan Muhammad bin Qaazi Abul Ulaa, Shaykh Abul Khataab Mahfooz Hambali, Qaazi Abu Saeed Mubaarak bin Ali Makhzoomi Hambali.* (ridwaanullahi ta aala alaihim ajmaeen).

In the science of Hadith, he attained knowledge from the following Ulama: *Sayyidi Abul Barkaat Talhaa Al Aaqooli, Abul Anaa'im Muhammad bin Ali bin Maimoon Al Farsi, Abu Uthmaan Ismaeel bin Muhammad Al Isbihaani, Abu Ghaalib Muhammad bin Hassan Al Baaqilaani, Abu Muhammad Jaafar bin Ahmad binil Husain, Sayyidi Muhammad Mukhtaar Al Haashmi, Sayyidi Abu Mansoor Abdur Rahmaan Al Qaz'zaaz, Abul Qaasim Ali bin Ahmad Ban'naan Al Karghi, Abu Taalib Abdul Qaadir bin Muhammad bin Yusuf* (ridwaanullahi ta aala alaihim ajmaeen)

After intense studies, Huzoor Ghaus-e-Azam ﷺ qualified from Jaamia Nizaamia. During this time, there was no Aalim who was more knowledgeable and pious than Huzoor Ghaus-e-Azam ﷺ.

Hardships Faced During Studies : While studing in Baghdaad, he faced various hardships and was tested severely by the life of Baghdaad. Hazrat Ghaus-e-Azam ﷺ himself used to say, “*The hardship and difficulties that I faced in Baghdaad during my studies were so severe, that if they had to be placed on a mountain, then even the mountain would split in two.*” He further used to say, “*When the hardships and difficulties would become unbearable, I would lay on the ground and continuosly recite the Ayah of the Holy Quran. 'Then without doubt there is easiness with shortages, without doubt there is easiness with shortages.' I would find immense tranquility and inner peace in continuously reciting this verse..”*

After adjourning from classes, he used to wander the jungles and forests of Baghdaad, where he would spend the entire night in the Zikr of Almighty Allah. This he did regardless of the weather conditions or season. If he became tired and weak, then he would rest for a while, making the ground his bed and a boulder his pillow. During these nights of Zikr, he would dress in a small turban and a thin cloak. If he became hungry, then he would go towards the river Euphrates and eat whatever vegetables he could find alongside the river. He always said that he gained much pleasure in this way of life and it caused him to gain closeness to Almighty Allah.

Attainment Of Spiritual Knowledge : After completion of Academic studies, Huzoor Ghaus-e-Azam ﷺ did not cease in his quest for indept spiritual knowledge. To quench this spiritual thirst, Almighty Allah presented him with the opportunity of coming under the guidance of Shaykh Ham'maad bin Muslim Ad Dab'baas ﷺ who was amongst the

superior Mashaa'ikh of Baghdaad-e-Muqaddas. Hazrat Ghaus-e-Azam ﷺ states, that there came a time in Baghdaad when there was an abundance of fitna and fasaad (fighting and trouble). Since he did not want any part of this, he decided to leave Baghdaad-e-Muqaddas for a more peaceful environment. Hazrat Ghaus-e-Azam ﷺ says, “ *I made my intention to leave Baghdaad due to the unsuitable conditions and was on my way out of Baghdaad, when from the unseen, some great strength pushed me so hard, that I fell to the ground. Then from the unseen I heard a voice say, 'Do not leave here. The creation of Allah will gain benefit via you.'* On hearing this I said, *What do I have to do with the people? All I want is to protect my Deen (Imaan).* The voice then said, *'No, No, It is of utmost importance for you to remain here. No harm will come to your Deen (Imaan).'* I then immediately changed my mind and for the pleasure of Allah, I remained in Baghdaad. The very next day as I was passing through a street, a man opened the door of his house and called to me. He said, “ *O Abdul Qadir! What did you ask from your Creator yesterday?*” With these words and in great Jalaal, he closed the door of his house. I walked for some time and then realised that I had made a grave error and this person was a Wali, if not, he would have not known of what had happened the previous day. I went in search of his door, but was unsuccessful. After this, I would look for him where ever I went, until one day I saw him in a Majlis and from then on I stayed in his company. This personality was Sayyidi Ham'maad bin Muslim Ad'Dab'baas ﷺ.”

Huzoor Ghaus-e-Azam gained deep spiritual knowledge from this distinguished personality. Shaykh Ham'maad was originally from Syria and was born in a village near Damascus. He journeyed to Baghdaad and lived in a place called Muzaffariyyah until he left this mundane world to travel into the hereafter in the year 525 Hijri. His blessed Mazaar is in the Shawneezia Cemetery in Baghdaad. Apart from Sayyidi Ham'maad ﷺ, Sarkaar-e-Ghaus-e-Azam ﷺ also gained spiritual education from Shaykh Abu Saeed Mubaarak Makhzoomi ﷺ. This will be detailed a little later.

His Striving & Endurance In The Path Of Allah : By the year 496 Hijri, Sarkaar-e-Ghaus-Azam (radi Allahuy anhu) had completed his academic and spiritual studies. After this, he began Mujahaahida and Riyazaat (spiritual exercises and endeavors in the path of Allah). He continued these spiritual exercises from 496 Hijri until the year 592 Hijri; a period of twenty five years. During these twenty five years, he engrossed himself in such intense spiritual exercises, that just by reading about them one can only but marvel at the dedication of this Great Saint. His sincerity and dedication in controlling his nafs took him swiftly to the levels of “*Fanafir Rasool and Fana Fil'llah*”. He was now totally drowned in the sea of love of Allah and His Rasool ﷺ. He turned himself into a strong mountain of patience and firmness that could not be moved. The notable events that took place during this part of his life are numerous and if recorded, then this alone would form volumes. To give us some appreciation of his spiritual condition during these twenty five years, a few incidents are quoted hereinunder.

Suppressing His Nafs : Once while delivering a lecture, Huzoor Ghaus-e-Azam ﷺ said, “*For twenty five years, I roamed the jungles of Iraq. For forty years, performed my Fajr Salaah with the wudhu of Esha and for fifteen years, I used to stand on one foot until Fajr and complete (recitation of) the entire Quran. During this time, I sometimes spent between three and forty days without eating even a morsel.”*

Hazrat Abul Mas'ood bin Abu Bakr Hareemi ﷺ reports that Sarkaar-e-Ghaus-e-Azam ﷺ once said to him, “*Year after year, I spent struggling with my nafs by putting myself through various strenuous and intense tests. For one year I ate only vegetables and drank no water. The following year I only drank water and ate nothing, and the year after that, I did not eat and drink for the entire year. There were times when I did not sleep a wink. During this time I used to put myself through various spiritual exercises. There were times when I would*

be so drowned in struggling against my nafs, that I used to roll on thorns until my entire body would be severely bruised and cut, and I would become unconscious. People would pick me up and take me to the Haakim and he would certify me dead. Thinking that I was dead, they would prepare for my ghusl and kaffan. When they would place me on the bathing board to give me ghusl, I used to awake from this spiritual condition and walk away.”

Meeting With Hazrat Khidr ﷺ: Sayyiduna Ghaus-e-Azam ﷺ states that when he had just commenced his spiritual exercises in the jungles of Baghdaad, he met a person who was very handsome and had a Pious and bright face. The person asked if he would like to stay with him. Sarkaar-e-Ghaus-e-Azam ﷺ said that he would. The person then said that this could only be done if SARKAAR-E-GHAUS-E-AZAM ﷺ promised to be obedient to his commands, and never to question his sayings or actions. SARKAAR-E-GHAUS-E-AZAM ﷺ immediately agreed to this. This person then commanded SARKAAR-E-GHAUS-E-AZAM ﷺ to sit at a prescribed spot and not to move until he returned. The person left and only returned after one year, to find SARKAAR-E-GHAUS-E-AZAM ﷺ still seated at the prescribed spot. He spent a few moments with SARKAAR-E-GHAUS-E-AZAM ﷺ and then asked him to sit their and wait for him to return once more. This person left and returned after another year. He once again spent some time with the Great Saint and then left again giving him the same command as he had done twice before. He then returned after another year, this time bringing with him milk and roti (bread).

He then said, “*I am Hazrat Khidr ﷺ and I have been asked to share this meal with you.*” They sat together and ate of this blessed meal. Hazrat Khidr ﷺ then asked, “*O Abdul Qadir! What did you eat for the three years whilst sitting in one spot?*” He replied, “*Whatever the people had thrown away.*”

His Battles Against Evil Forces : Sarkaar-e-Ghaus-e-Azam ﷺ states that during his life he had encountered various attacks from Shaitaan and his partners but through the assistance of Almighty Allah, he was always victorious over Shaitaan. Even when his nafs would try and force him into certain desires, Almighty Allah always protected him from this as well. When the Shayateen would attempt with vigour to sway Sarkaar-e-Ghaus-e-Azam ﷺ, then he reports that he would hear a voice saying, “*O Abdul Qadir! Stand firm and challenge them. Our help is with you.*”

Hazrat Ghaus-e-Azam ﷺ states that when he used to hear this, then he would stand firmly and challenge the Shayateen becoming victorious over them. He says that at times the Shayateen would take daring and frightening forms and come towards him, and in Jalaal he would say “*Laa Howla Wa Laa Quwatta Ilaa Bil laahil Aliyil Azeem*” and firmly strike the face of the Shaytaan, who would then disappear.

His First Encounter With Shaytaan : He says that once shaytaan came to him. He said, “*I am Iblees. You have exhausted me and my students in our attempts to mislead you. I would now like to become your servant.*” On hearing this, the Ghaus said, “*O Cursed one! Leave here at once.*” After this command of Sarkaar-e-Ghaus-e-Azam ﷺ Shaytaan still refused to leave, and a hand came from the unseen and hit Shaytaan with such force on his head that it caused him to sink into the ground.

His Second Encounter With Shaytaan : Hazrat Ghaus-e-Azam ﷺ states, “*Once Shaytaan came to me and in his hand he had balls of fire, which he threw towards me. While this was happening, a veiled person on a white horse appeared and gave a sword in my hand. The moment I took the sword in my hand, Shaytaan turned and began to run.*”

His Third Encounter With Shaytaan : Hazrat Ghaus-e-Azam ﷺ states, “Once again I saw Shaytaan, but this time in a very sad state. I saw him sitting on the ground putting sand on his head. On seeing me he said, ‘O Abdul Qadir you have made me very sad and disillusioned.’ I then said, ‘Cursed one! Go Away. I am always asking protection (in Allah) from you. On hearing this, he said, ‘These words hurt me even more.’ He then spread an enormous amount of traps around me. I asked what this was and he said, ‘These are the traps and nets of this world in which we trap people like you.’ After this, for one year I gave thought to these traps of the world, until I broke every one of them.”

His Steadfastness On Shariah : After gaining in depth academic and spiritual knowledge, Hazrat Ghaus-e-Azam ﷺ was not only a pious and knowledgeable personality, but he was a guiding light to the misguided and a firm mountain when it came to speaking against that which was incorrect. He always said that even until Qiyaamah, none can change the Shariah, and any person who goes against the command of Shariah is an evil person (Shaytaan).

His son Shaykh Zia-ud-deen Abu Nasr Moosa ﷺ states, “My father Shaykh Abdul Qadir Jilaani ﷺ once told me that he was making mujaahida in the jungle one day, when he began to feel very thirsty. Suddenly a cloud appeared above him and drops of cold rain water fell over him which he drank and quenched his thirst, as this was the mercy of Allah. After some time, he said that another cloud appeared over him giving out light so powerful, that the ends of the sky became lit up with the brightness. He said that he then saw a figure in the cloud which said, ‘O Abdul Qadir ! I am your Creator. I have made everything Halaal for you.’ He said that on hearing this, he read the Ta’ooz and the light disappeared immediately and turned into darkness. A voice then said, ‘O Abdul Qadir! Allah has saved you from me because of your knowledge and piety, otherwise, I have misled many mystics, with this trap.’ Hazrat Ghaus-e-Azam ﷺ answered by saying, ‘Verily it is the grace of my Creator, which is with me.’ I then asked my

father, how he had known that this was Shaytaan, and he replied, 'His saying that he has made that which is haraam, halaal upon me, because Allah does not command wrong.'

Bai'at : Hazrat Ghaus-e-Azam ﷺ gained his spiritual training in Baghdaad from two of the greatest mystics of their time. Hazrat Sayyidi Abul Khair Ham'maad bin Muslim Ad Dab'baas ﷺ and Hazrat Qaazi Abu Saeed Mubaarak Al Makhzoom ﷺ. Although he had gained much blessings from both these personalities, he had not yet taken a Peer-o-Murshid. Finally the time had come to take a Peer, and according to the will of Almighty Allah, he presented himself in the court of Hazrat Qaazi Abu Saeed Al Makhzoomi ﷺ and became his mureed thus joining his Halqa and spiritual order. Hazrat Shaykh Abu Saeed ﷺ showed much love and attention to this unique disciple, and blessed him with gems of spiritualism and mysticism.

Once while Ghaus-e-Azam ﷺ and others were seated in front of the Shaykh, he asked Hazrat Ghaus-e-Azam to fetch something. While he was gone, Hazrat Makhzoomi ﷺ addressing those present said, “*One day, the foot of that young man will be on the shoulders of all the Auliya Allah, and all the Awliyah of his time will humble themselves before him.*”

Ziyaarat Of Sayyiduna Rasoolullah ﷺ: On the sixteenth of Shaw'wal 461 Hijri close to mid day, in his dream, the King of the Awliyah, Sarkaar-e-Ghaus-e-Azam Jilaani ﷺ saw The King of the Ambia and Rusul, Sayyiduna Rasoolullah ﷺ.

In his dream The Holy Prophet ﷺ said to him, “*O Abdul Qadir! Why do you not lecture and give advice to the people so you may save them from being misled?*”

He answered by saying, “ Ya Rasool’Allah ﷺ I am a non-Arab. What am I going to say in front of the fluent-speaking Arabs.” Huzoor ﷺ said, “ Open You Mouth” and he place his blessed Saliva seven times into the mouth of Sarkaar-e-Ghaus-e-Azam ﷺ and then said, “ Go lecture and give advice to the people and bring them towards the path of Almighty Allah.”

His Reformation Of The People : At first he began delivering lectures and teaching people in the Madrassah belonging to Sayyidi Shaykh Abu Saeed Makhzoomi ﷺ. The people of Baghdaad and neighbouring cities now began to flock to the lectures of Sarkaar-e-Ghaus-e-Azam ﷺ in such great numbers, that the Madrassah became too small for these gatherings. There would often be no place inside the Madrassah, forcing people to sit out on the street to listen to his lectures and advice. In 568 Hijri a few houses around the madrassah were purchased and incorporated to make the madrassah bigger. After some time, even this proved too small. The Mimbar of Sarkaar-e-Ghaus-e-Azam ﷺ was then carried and placed in a massive open area (Eid Gaah) where more than seventy thousand people would present themselves in each of his lectures. In every one of his gatherings, there would be four people recording his lectures in writing and two Qaaris, who recited the Holy Quran. His lectures became so famous in a very short space of time and it attracted people from all parts of the world, thus making Baghdaad Shareef the center of learning and spiritualism once again. He usually delivered lectures thrice a week. On Fridays, Wednesday evenings, and on Sunday mornings. This blessed practice continued for forty years, from 521 Hijri to 561 Hijri.

His Power Over Jinns : Hazrat Abu Futooh Muhammad bin Abil Aas Yusuf bin Ismaeel bin Ahmad Ali Qarshi Tameemi Bakri Baghdadi ﷺ reports that once Hazrat Shaykh Abu Saeed Abdullah bin Ahmad bin Ali bin Muhammad Baghdadi Azja’ee ﷺ came to Sarkaar-e-Ghaus-e-Azam ﷺ and complained about his sixteen (16) year old daughter, Faatima. Faatima,

who was very beautiful, had gone onto the roof of the house, and then had suddenly disappeared. On hearing this, Ghaus-e-Azam ﷺ comforted him and told him not to worry. Ghaus-e-Paak ﷺ, then asked him to go at night to a certain jungle. On entering this jungle, Ghause-e-Azam ﷺ told him that he would see many sand heaps, and he should sit on the fifth sand heap that he passed. Ghaus-e-Azam ﷺ then said, that he should draw a circle around him, saying Bismillah, and then say Abdul Qadir. Ghaus-e-Paak ﷺ then said, Towards the third portion of the night, you will find an army of Jinns passing by. They will look very frightening and fierce, but you should not fear. You should remain seated and wait. Exactly at the time of first light, the Most powerful King of the Jinns will pass that way, and he will personally come to you, and ask your problem. On his request, you should explain to him your situation, and then tell him that, Shaykh Abdul Qadir Jilaani ﷺ has sent you. You should then tell him about your daughter's disappearance.

Hazrat Muhammad Baghdadi ﷺ states, “ *I Did As Ghaus-E-Azam ﷺ Said. I Sat On The Sand Heap, Drew A Circle Around Me And Waited. After Some Time, I Saw Armies Of Jinns Passing By In Frightening Forms. They Were Very Upset With Me Sitting In Their Path, But They Passed Without Saying A Word, As They Did Not Have The Courage To Enter The Circle. In The Morning, The King Passed And Asked My Request. When I Explained My Problem To Him, And Said That Ghaus-E-Azam ﷺ Had Sent Me, He Got Off His Horse And Stood With Respect Listening To Me. He Then Sent The Jinns To Summon Back One Jinn Who Had Captured My Daughter. My Daughter Was Brought Back, And The Mischievous Jinn Was Punished For His Doing.*”

A Thief Becomes An Abdaal (Saint) : Once a thief entered the house of Huzoor Ghaus-e-Azam ﷺ with the intention of stealing. On entering the house, he became blind and could not see anything. He was therefore unable to find his way out of the house, and eventually sat in one corner

of the house. In the morning, he was caught and brought before Ghaus-e-Azam ﷺ. Sarkaar-e-Ghaus-e-Azam ﷺ on seeing him, placed his blessed hands on the thief's eyes, and immediately the thief's sight was restored. Ghaus-e-Azam ﷺ then said, “*He came to steal materialistic (worldly) wealth, I will bless him with such a treasure, that it will remain with him forever.*”

On saying these words, Ghaus-e-Azam ﷺ placed his blessed sight on the thief once, and elevated him to the status of Wilaayat. It was during this time, that one of the appointed Abdaals (a category of Saints) had passed away. Ghaus-e-Azam ﷺ took the thief, now Wali, and sent him out as the replacement for the Abdaal that had passed away. *Subhaanallah!*

Transportation From One Place To Another : Once whilst Ghaus-e-Azam Jilaani ﷺ was delivering one of his spiritually enlightening lectures, a person by the name of Abul Mu'aali was present in this gathering and was seated directly in front of Ghaus-e-Azam ﷺ. During the course of the lecture, Abul Mu'aali found that he needed to answer the call of nature (visit the toilet). He found it disrespectful to leave the gathering of Ghaus-e-Azam ﷺ, so he tried to suppress this need ﷺ. He controlled the urge to the best of his ability, but when he could do so no longer he decided to leave. As he was about to stand, he saw Ghaus-e-Paak ﷺ walking down the first stair of the pulpit (Mimbar) onto the second stair.

As Ghaus-e-Paak ﷺ came to the second stair, he saw an image of Ghaus-e-Paak ﷺ on the mimbar. Ghaus-e-Azam ﷺ came down to him and threw his shawl over Abul Mu'aali. As this happened, Abul Mu'aali found that he was no longer in the gathering, but rather in a valley with lush vegetation, beautified even more by a stream which flowed through it. He immediately answered the call of nature, performed wudhu and then prayed two rakaats Salaah. As he completed the Salaah, Ghaus-e-Azam ﷺ pulled the shawl off him.

When Abul Mu'aali looked, he found, to his amazement that he was still in the gathering of Ghaus-e-Azam ﷺ and he had not even missed one word of the lecture of the Great Saint. However, Abul Mu'aali later found that he did not have his set of keys with him. He then remembered that when he was transported to the valley by Ghaus-e-Azam ﷺ, he had hung his key ring on the branch of a tree beside the stream. Abul Mu'aali states, that some time after this incident, he had the opportunity to go on a business expedition.

During this journey, Abul Mu'aali reached a valley, and rested there. He then noticed, that the valley was the exact same place where Ghaus-e-Paak ﷺ had during that lecture transported him to. When he went to the tree, he found that his missing keys were still hanging on the branch of tree. *Subhaan Allah!*

The business trip had taken fourteen days to complete. This miracle of Ghaus-e-Azam ﷺ showed that not only did he transport Abul Mu'aali spiritually, but also physically.

Protection From A Storm : Once the students of Ghaus-e-Azam ﷺ state that he was delivering his lessons as usual to them, when suddenly his blessed face turned red and beads of perspiration covered his blessed forehead. He then placed his hand into his cloak and remain silent for a short time. The students state, that after he removed his hand from inside his cloak, drops of water began to drip from his sleeves. The students say that because of his spiritual state, they did not ask any questions, but rather, they recorded the date, day and time of this astonishing event. The students say, that two months after this incident, a group of traders who had come to Baghdad by sea, arrived and presented various gifts to Huzoor Ghaus-e-Azam ﷺ.

The students were very confused by this, as they had never seen these traders in Baghdad before. The students therefore asked the traders their reason for the gifts. The traders replied by saying that two months previously, whilst they were sailing to Baghdad, their ship was caught in a fierce storm. When they realised that there was a real danger of sinking, they called out the name of Shaykh Abdul Qaadir Jilaani ﷺ. On calling out his name, they found that from the unseen, a hand lifted their ship to safety. When the students compared this narration to the incident in the Madrassa, it was confirmed that it was the same, date, day and time in which Ghaus-e-Paak ﷺ had put his hand into his Cloak. *Subhaanallah!*

This shows that Sarkaar-e-Ghaus-e-Azam ﷺ seemed to be placing his hand into his cloak, but in reality, he was stretching his hand into the sea to assist those who called for his assistance.

“ My Foot Is On The Shoulders Of All The Saints” : Once whilst he was delivering a lecture, Huzoor Ghaus-e-Azam ﷺ entered a spiritual state and said, “ *My foot is on the Shoulders of all the Awliyah Allah (Saints)*” There were many Awliyah Allah in his presence when he said these words, and immediately every one of them lowered their necks. Hazrat Shaykh Ali bin Haiti ﷺ who was also present in this gathering immediately went to Ghaus-e-Azam ﷺ and physically placed the foot of Ghaus-e-Azam ﷺ on his neck. Hazrat Sayyidi Maajid ﷺ states, “ *When Ghaus-e-Azam ﷺ said these words, then every Wali on earth bowed their necks.*”

He also states, “ *There were 300 Awliyah Allah and 700 Rijaalul Ghaib (Men of the Unseen) present in that gathering, and every one of them lowered their necks before him.*”

Hazrat Makaarim ﷺ states, “ *The day on which Ghaus-e-Azam ﷺ made this statement, every Saint knew, that the flag of Kingship was now planted before*

Ghaus-e-Azam ﷺ. On this day, all the Saints from East to West lowered their necks on his command.”

Hazrat Sayyidi Shaykh Khalifatul Akbar ﷺ states, “I saw the Beloved Rasool ﷺ in my dream, and I asked him about the statement of Ghaus-e-Azam ﷺ My foot is on the shoulders of all the Saints”

He says, that the Holy Prophet ﷺ said, AAbdul Qaadir Jilaani ﷺ has spoken the truth and why should he not say this, when his is The Qutb, and I am his Guardian?”

Sultanul Hind Khwaja Ghareeb Nawaaz ﷺ : When Ghaus-e-Azam ﷺ said, ‘My foot is on the Shoulders of all the Saints’. At this time, Hazrat Khwaja Mueenuddeen Chishti Hassani Sanjari Ajmeri ﷺ was in the prime of his youth, and was deep in the remembrance of Allah on a mountain in Khurasaan.

As soon as Ghaus-e-Azam ﷺ said these words, Hazrat Ghareeb Nawaaz ﷺ heard this and lowered his neck and said, “But your blessed foot is on my eyes and on my head as well.” It was through the blessing of this act of submission, that Huzoor Khwaja Mueenuddeen Chishti ﷺ was made the King of the Saints of India and is known as Sultan-ul-Hind.

Huzoor Mufti-E-Azam Hind ﷺ : Huzoor Mufti-e-Azam Hind ﷺ, who is the son of the renowned Aala Hazrat Ash Shah Imam Ahmed Raza Khan ﷺ says in one of his Manqabats, which he wrote in praise of Huzoor Ghaus-e-Azam ﷺ as follows:

“ Ye Dil Ye Jigar He Ye Aankhe Ye Sar He
Jahaa Chaaho Rakhlo Qadam Ghaus-e-Azam”

This couplet of Huzoor Mufti-e-Azam ﷺ shows that even though he had not yet been born when this statement was made, but after coming to this physical world, he showed his allegiance to Huzoor Ghaus-e-Azam ﷺ by accepting and confirming the Command of Ghaus-e-Azam ﷺ. This, and his immense love for Sarkaar-e-Ghaus-e-Azam ﷺ gained him the exalted status of Ghaus-ul-Waqt meaning the Ghaus of the Time.

Hazrat Imam Ahmed Bin Hambal ﷺ : Hazrat Sayyidi Baqaa ﷺ states that once he accompanied Huzoor Ghaus-e-Azam ﷺ to the Mazaar of Hazrat Imam Ahmed bin Hambal ﷺ.

He says, “I saw Hazrat Imam Ahmed bin Hambal’s ﷺ grave split open, and I saw him emerge from his blessed grave. He embraced Ghause-e-Azam ﷺ and then said, “Even I am dependent on you in Shariat and Tariqat.”

Shariat And Tariqat : Once Hazrat Shaykh Bata’ihi ﷺ presented himself in the court of Shaykh Ahmed Kabeer ﷺ. He states that Shaykh Ahmed Kabeer ﷺ said, “Do you know anything about the condition of Huzoor Ghaus-e-Azam ﷺ.” Hazrat Shaykh Ahmed Kabeer ﷺ states, “On hearing this, I began to praise Huzoor Ghaus-e-Azam Jilaani ﷺ and say what I knew concerning him. I said as much as I knew, and then remained silent.” Hazrat Shaykh Ahmed Kabeer then said, “On his right is the Sea of Shariat and on his left is the Sea of Tariqat. From this, he gives whom he desires. In this era, there is none equal to him.”

His Marriage And Wives : Once someone asked Huzoor Ghaus-e-Azam ﷺ why he had made Nikah given his (Ghaus-e Azam’s ﷺ) unique and elevated spiritual condition. Ghause-e-Azam ﷺ replied by saying, “I would have not married, but my Beloved forefather, Nabi Muhammad ﷺ has commanded me to marry. It is on this basis that I have made Nikah. I was in

reality afraid of making Nikah, for this reason that my time may be lost in other things rather than in the love of my Creator, but when the time came, then My Creator blessed me with four wives, and each one of them loved me dearly."

Because of his true and pure intention of Nikah, even after marriage, he never lost time from his Ibaadat and from his services to the Deen. All his blessed wives were blessed with piety and deep knowledge. Hazrat Sayyidi Abdul Jabbar ﷺ one of the sons of Huzoor Ghaus-e-Azam Jilaani ﷺ states concerning his mother, "*When my mother would enter a dark place, it would become bright immediately. Once my father Huzoor Ghaus-e-Azam ﷺ entered one such place where my mother was, and on his entrance, the light caused by her presence disappeared. On seeing this my blessed father said, >This light is not enough. It has disappeared in my light. Let me make it more powerful.' From this day on, when my mother entered a dark place, then her light was like that of the full moon.*"

His Children : Huzoor Sayyidi Abdur Razzaq ﷺ, the son of Huzoor Ghaus-e-Azam ﷺ states, "*My Father Had Forty Nine Children In All, Of Which Twenty Seven Were Boys And Twenty Two Were Girls*"

His Books And Treaties : Huzoor Ghaus-e-Azam ﷺ was also the author of numerous books on a vast amount of subjects. His books flow with seas of Knowledge, Wisdom and mysticism. Two of His most famous books are: *Ghuniyatut Taalibeen & Futuhul Ghaib*

With the exception of these, many of his lectures were recorded in writing by many great scholars that presented themselves in his gatherings. Many of these transcripts are still preserved in their original form upto this day, in various parts of the world.

Advice To His Children : Shaykh Saifuddeen Abdul Wahab رض the son of Huzoor Ghaus-e-Azam Jilaani رض requested his father for advice, just before his demise.

On his request, Huzoor Ghaus-e-Azam رض said, “ Fear Almighty Allah. Fear none but Allah. Always turn towards Him. Ask all you wish from Allah. Do not turn to any beside Allah. Do not have faith in any but in Allah. Remain firm on Tauheed (belief in one Allah). There is no salvation without Tauheed. When the heart becomes linked with Allah, then nothing else seems to look good to him. I have reached the level of True love. It is a domain where worldly love has no place.”

Presence Of Other Beings : Just before his demise, he then turned to the rest of his sons and said, “ Move away from me. Right now, you seem to be before me, but in reality you are not the only ones here. With the exception of yourselves, there are other creations of Allah here as well. Give enough space for them. Show respect to them. Give way. This is now a place of exalted pardon and forgiveness. Do not crowd this place.”

After saying these words, he would continue to say, ‘And may there be peace, blessings and Allah’s Mercy upon you. May Allah forgive us all and may He bestow upon us His Mercy.’

His Condition : During this time, his son Sayyidi Abdur Rahman رض asked concerning his condition and he replied by saying, “None of you should question me concerning anything. Listen! My condition is continuously changing in the Exalted Court of Allah. My status is elevated as every moment is passing by.”

The Condition Of His Heart : His son Sayyidi Abdul Jabbar رض asked if he was in any pain or discomfort, and he replied, “ My entire body is in pain except my heart. My heart is protected, for it is the treasure chest of the

rememberance of Almighty Allah and the Madina (City) of the rays of the Holy Prophet ﷺ.”

His Final Moments : In his final moments on this physical earth, Huzoor Ghaus-e-Azam ﷺ said, “ *I seek assistance from Allah. I bear testimony that there is none worthy of worship but ONE ALLAH. He is the Exalted and the only Truly Existing, who does not die. Glorified is He, who through His Divine Majesty is Powerful over all His servants, and has caused death for them. There is none worthy of worship but Allah. Muhammad ﷺ is the Prophet of Allah.*”

His Demise : One the eve of his demise, Huzoor Ghaus-e-Azam ﷺ said, “ *I am sorry for all of you. Do you know who I am? I fear no man, jin or even the Angel of Death. O Angel of Death! Take me into the Exalted Court of my Creator, who has granted me the opportunity of being his chosen servant (WALI), and Who is the Superior One, responsible for all that which I have been commanded to do.*”

After this, the beloved of the Holy Prophet ﷺ, the Bright shining Star of Hazrat Ali ﷺ, The Comfort of the Heart of Sayyida Faatima, The Splendor of Imam Hassan, The Beaming Light of Imam Hussain, The Light of the Eyes of Sayyid Abu Saleh and Ummul Khair Faatima, Ghausul Azam Hazrat Sayyiduna Shaykh Muhiyuddeen Abdul Qaadir Jilaani Al Baghdadi ﷺ travelled from this physical world into the hereafter.

The Luminous and distinguished Saint had travelled from this world over the Bridge of Death, allowing the Lover (Devotee) to meet with the Beloved. He journeyed into the hereafter in the month of Rabi ul Aakhir 561 Hijri. Some narrations say it was on the 11th whilst others mention the 17th.

His Blessed Mazaar : His blessed Mazaar is situated in the Holy City of Baghdad in Iraq.

Gems Of Wisdom :

- * O Aalim! Do not cause your knowledge to become impure by sitting in the company of worldly people.
- * A Momin leaves his family and children in the care of Allah and a munafiq (hypocrite) leaves his family and children in the care of his wealth.
- * The world has made a thousand people like you healthy and strong then devoured them.
- * The older a momin becomes, the stronger his Imaan becomes.
- * How can that person be a teacher to others, whereas he is not able to teach himself (control his nafs).

THE CHAIN OF LIGHT

VOLUME 2

TRANSLATED THROUGH THE BLESSINGS OF
GHAUS UL WAQT HUZOOR MUFTI-E-AZAM HIND

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM RAZVI NOORI

FROM: TAZKIRA MASHA'IKH E QAADIRIYAH RAZVIYAH
BY MAULANA ABDUL MUJTABA RAZVI

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18th Noor

*Taajud'deen
Hazrat Sayyid
Abdur Raz'zaaq*

رَحْمَةُ اللَّهِ عَلَيْهِ

His Position In The Silsila : Qudwatul Awliyah, Zubdatul Asfiyah, Faqih-e-Asr wa Rahnuma-e-Ahle Nazar, Taajul Millat wad Deen Hazrat Tajud'deen Abdur Raz'zaaq رض is the Eighteenth Imam and Shaykh of the Silsila Aaliyah Qaadiriyah Barakaatiyah Razviyah Nooriyah. He is the fifth son of Huzoor Ghaus-e-Azam Jilaani رض.

Birth: He was born on the 18th of Zil-Qadah 528 Hijri in Baghdad Shareef [Shajratul Kaamileen pg 221]. There is however another narration that says that he was born on the 14th of Rajab.

Name: His name is Abdur Raz'zaaq and he is also known as Abu Bakr, Abul Farah and Abdur Rahmaan. His title is Taajud'deen.

Education: He attained his knowledge at the feet of his blessed father Hazrat Sarkaar Ghaus-e-Azam Jilaani رض. With the exception of attaining vast knowledge from his father, he also studied under the watchful eye of great scholars such as, Hazrat Abul Hassan Muhammad As Saa'igh, Hazrat Qaadhi Abul Fadhl Muhammad Al Armi, Hazrat Abul Qaasim Saeed bin Al Ban'na, Hazrat Hafiz Abul Fadhl Muhammad bin Naasir, Hazrat Abu Bakr Muhammad bin Az Zaghwani and Hazrat Abuz Zafraan Muhammad Al Hashmi (alaihimur rahma).

Hafiz Zahabi رحمه اللہ wrote in Tareekh ul Islam, that Sayyidi Abdur Raz'zaaq رض attained knowledge of Hadith etc. from a huge Jama'at of Ulama on the command of his father. He blessed various personalities such as, Shaykh Shamsudeen, Shaykh Abdur Rahmaan, Shaykh Kamaal, Shaykh Abdur Raheem, Ahmad bin Shaibaan, Khadija bint Shihaab bin Raahij and Allama Isma'eel Asqalaani etc. with the sanad (certificate) of Hadith.

Shaykh-E-Tariqat: He is the Mureed and Khalifa of Huzoor Ghaus-e-Azam Jilaani رض.

Excellence: He was Haafizul Quran and Haafizul Hadith. He was also appointed the Mufti of Iraq by the virtue of his vast knowledge. He was a great Faqih (Jurist) and at the same time, a very humble and simple person. He was an embodiment of patience, tolerance, gratefulness, piety, good character and respect.

He often preferred to be by himself, rather than in the company of people. With the exception of Salaah, he never left his home without reason. Even though, in the eyes of the world, he was not a very wealthy person, he was still very kind and generous. He was very soft hearted and gentle.

Further to possessing great knowledge and wisdom, he was also a superb teacher and a dynamic debater. He showed deep love towards those who studied Deen. The people of Iraq attained great benefit through his presence. He was a Muqallid of Hazrat Imam Ahmed bin Hambal رض. He lived at a place called Halb and it is for this reason, that many people also referred to him as Halbi. He was a perfect embodiment of his father in Taqwa. He was also very modest. He was so modest, and feared Allah to such an extent, that for three years, he did not lift his head up towards the sky. [Khazinatul Asfiyah]

His Books: He was one of the greatest authors of his time. However, the names of many of his books cannot be found in documents of the great scholars. Only one book has been known to many and that is the book Jilaa ul Khawaatir which he compiled. This book deals with the many Waza’if and the Malfoozat of Huzoor Ghaus-e-Azam Jilaani رض.

His Children: Almighty Allah blessed him with five sons and two daughters. Their names are as follows:

1. Hazrat Shaykh Abu Saleh Nasr رض
2. Hazrat Shaykh Abul Qaasim Abdur Rahim رض
3. Hazrat Shaykh Abu Muhammad Isma'eel رض
4. Shaykh Abul Muhaasin Fadhlullah رض
5. Hazrat Shaykh Jamaalullah رض
6. Hazrat Bibi Sa'adat رض
7. Hazrat Umme Muhammad Aisha رض [Khazinatul Asfiyah vol.1 pg110]

Khulafa: The following names of his Khulafa can be found in the books of history:

1. Hazrat Sayyiduna Abu Saleh Nasr
2. Hazrat Sayyiduna Shaykh Jamaal

An Amazing Life: His 5th son, Hazrat Shaykh Jamaalullah is the splitting image of Huzoor Ghaus-e-Azam رض and was loved dearly by Huzoor Ghaus-e-Azam رض. He is alive even till this day, and is known as ‘Hayaatul Meer’. He is said to be in the vicinity of Samarkand. Many Awliyah Allah have met him and have even taken Bai'at at his hands. Hazrat Shaykh Jamaalullah رض says that Huzoor Ghaus-e-Azam رض used to often say, ‘O Jamaalullah! You will attain a very long life. When you enter the era of Hazrat Esa صلی اللہ علیہ وسالہ واتھ then you should pass my Salaams to him.’

Once someone asked Hazrat Jamaalullah if he knew for how long he would live, and he replied by saying that he was not aware of that, but he knew for sure that he would meet Hazrat Esa صلی اللہ علیہ وسالہ واتھ and make his khidmat (serve him) just as his grandfather Huzoor Ghaus-e-Azam رض foretold.

Wisaal: There is a difference of opinion on the date of his wisaal, but the date which is in the Shajrah-e-Aaliyah Qaadiriyyah Razviyah, is the 6th of Shawwal 623 Hijri and this seems to be the proper date.

Janaazah Salaah: When the wisaal of Hazrat Sayyidi Abdur Raz'zaaq رض was announced, then the crowd of people was so vast, that there was no place in the town where the Janaazah could be performed. The Janaazah was thus first performed in the Eid Gaah outside the town, then in Jaame Risaafa, the third time at Turbatul Khulafa, the fourth time, along the banks of the River Tigris, a fifth time at the Baab-e-Tahreem, the sixth time at Jabriyah and the seventh time near the Mazaar of Hazrat Ahmed bin Hambal رض, and this was on a Friday. [Ad Dur rul Munzim vol.2 pg.471]

Mazaar Shareef: His Mazaar Shareef is in the Mausoleum of Hazrat Imam Ahmed bin Hambal رض.

19th Noor

Imaad'dud'deen
Hazrat Sayyid
Abu Saleh
Abdullah Nasr



His Position in the Silsila: Shaykh-e-Tariqat, Waaqif-e-Israar-e-Haqeeqat Hazrat Sayyid Abu Saleh Nasr ﷺ is the nineteenth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyyah Razviyyah Nooriyyah.

Birth: He was born on the 24th of Rabi ul Awwal 562 Hijri in Baghdad Shareef.

Name: His blessed name is Abdullah Nasr, and he is also known as Abu Saleh and Imaad'dud'deen.

Parents: His father is Hazrat Sayyidi Abdur Raz'zaaq Tajud'deen ﷺ and his mother's name is Taajun Nisa Ummul Karam ﷺ. She was a very pious and knowledgeable person. She was also an Aalima and had deep understanding of Hadith. She passed away in Baghdad Shareef and was laid to rest in Baabul Harb.

Education: He attained his education from his blessed father and also studied under many other great Masha'ikh. He also spent time in the khidmat of his uncle, Hazrat Shaykh Abdul Wahab ﷺ.

Shaykh-E-Tariqat: He became Mureed and attained Khilaafat from his father, Sayyid Abdur Raz'zaaq ﷺ.

His Excellence: He was a great Muhaqqiq and Aarif. He was a very kind and soft spoken personality. His character was exemplary and he was a great teacher of Fiqh.

Hazrat Hafiz ibn Rajab Hambali ﷺ says, ‘He was the Chief Justice, Shaykh of the Era, a great Jurist, a master debater, a Muhadith, a true servant of Allah, a

dynamic Orator and the esteem Trustee of the Madrassa of Huzoor Ghaus-e-Azam


He was without doubt an example of Amr bil Ma'ruf and Nahi Anil Munkir (Command that which is righteous and forbid that which is improper). He was very kind and never hurt the feelings of any person.

Firmness on Shariah: He was very firm on the laws of Shariah and did not compromise the Shariah at any time. He says, ‘Once I was seated at the home of the minister with many other Ulama, when a well dressed person entered. Everyone stood up and showed great respect to him. I also stood with them, as I did not know who he was. I then asked who he was, and I was informed that he was Jew by the name of Ibn Karam. I was also told that he was the governor of one of the states and was very influential in the government circles. As everyone left, he came and sat beside me. I immediately asked him to get up and not to sit next to be. I also cursed him and asked him to leave my sight. He quietly stood up and left. During this time, I used to receive a monthly salary from the Darul Khilaafat. The day to collect my salary had arrived, and I first went to the Mazaar of Hazrat Imam Ahmed bin Hambal  and then went to collect my salary. I found that everyone had received the Salary but me. I was told that my salary was with Ibn Karam and that I should collect it from him. Instead of going to him, I went home and said the following stanzas, 'O Nafs, there is no better Deen than ours. If you wish to be free of all problems, then leave this world It is not worthy of us that we should go to a Mushrik since to do so, is improper. We are firm in our Deen and our Creator fulfills all our needs.'

He thus, refused to go to the Jew to collect his salary. In the end, the jew died, and then only did he take what was due to him from the treasury.

Chief Justice: He was appointed Qaazi-ul-Quz'at (Chief Justice) on the 8th of Zil-Qadah 622 Hijri. He always ruled in his cases according to the Shariah and was amongst the best in his era.

He remained in this position until the demise of the Khalifa. Even after being appointed as the Chief Justice, he still lived a humble life. Being appointed into such a powerful position did not make any difference in his life.

Khulafa: A list of his Khulafa could not be located, but his most exalted Khalifa was Hazrat Muhiy'uddin Abu Nasr رض.

Wisaal: He passed away in Baghdad Shareef on the 27th of Rajab 632 Hijri at the age of seventy.

Mazaar Shareef: His Mazaar Shareef is situated in Baghdad Shareef.

20th Noor

Siraajul Ulama Hazrat
Sayyid Muhiy'yudeen
Abu Nasr Muhammad

رَضِيَ اللَّهُ عَنْهُ

His Position In The Silsila : Azeezul Ilm, Katheerul Hikm, Sirajul Ulama Hazrat Sayyid Muhiy'udeen Abu Nasr Muhammad ﷺ is the twentieth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyyah Razviyyah Nooriyah.

Birth: He was born in Baghdad Shareef.

Name: His name is Muhiy'udeen Abu Nasr Muhammad. His father's name was Imaad'dud'deen Abu Saleh Nasr ﷺ. He attained his knowledge in the care of his beloved father, and qualified in the fields of Fiqh and Hadith etc. He also heard Hadith-e-Mubaarakah from Hassan bin Ali bin Murtuza Al Alawi, Abu Ishaq Yusuf bin Abi Haamid, Abul Fadhl Muhammad bin Imraruwi (alaihimur rahma) etc.

Shaykh-E-Tariqat: He is the Mureed and Khalifa of Hazrat Sayyidi Abu Saleh Nasr ﷺ.

His Excellence: He was a phenomenal teacher, Muhadith and Muhaqqiq. He had great love for knowledge and always went out in search of knowledge. Due to his vast knowledge and understanding, he was appointed as the Mufti of Iraq in his era. This was whilst his beloved father was the Chief Justice. He too was later appointed to serve in the Judiciary, but resigned after one month. He then spent his time teaching at the Madrassa of Huzoor Ghaus-e-Azam ﷺ. He never again accepted the position of Judge. This was due to his piety. He resembled Huzoor Ghaus-e-Azam ﷺ very closely. [Qalaaidul Jawaahir]

Children: Almighty Allah blessed him with four sons namely, Hazrat Shaykh Abdul Qadir Thaani, Hazrat Shaykh Abdullah, Hazrat Shaykh Zaheerudeen Abu Mas'ood Ahmad and Hazrat Sayyid Ali (ridwaanullahi ta A'la alaihim ajmaeen)

Khulafa: The list of his Khulafa could not be located, but the name of Hazrat Sayyid Ali رض is in the Silsila as one of the Khulafa.

Wisaal: He passed away on Monday the 27th of Rabi ul Awwal 656 Hijri.

Mazaar Shareef: His blessed Mazaar Shareef is in the compounds of Baabul Azaj in Baghdad Shareef.



21st Noor

Waaqif-e-Asraar

Khafi Wa Jali

Hazrat Sayyid Ali

الله
بِحَمْدِهِ وَبِسْمِهِ
رَحْمَةً عَنْهُ

His Position In The Silsila : Shaykh ul Masha'ikh, Qudwatul Awliyah, Zubdatul Asfiyah, Aashiq-e-Mahboob-e-Rab'bul Aalameen, Waaqif-e-Israar-e-Khafi wa Jali Hazrat Sayyid Ali رض is the twenty first Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyyah Razviyyah Nooriyah.

Birth: He was born in Baghdad Shareef.

Name: Sayyid Ali رض

Father: His father was Sayyid Muhiy'yudeen Abu Nasr رض

Education: He attained his education from his father Hazrat Sayyid Muhiy'yudeen Abu Nasr رض. He also studied Fiqh and Hadith under numerous Masha'ikh; and many students gained benefit through him.

Shaykh-E-Tariqat: He is the Mureed of his blessed father and also attained the Khilaafat from him. [Umdatus Sahaa'if]

His Excellence: He was an embodiment of all beautiful qualities and he was a very amazing personality. He was the great Imam of academic and knowledge of Tasawwuf in his era. He was very kind, generous and humble. He was a person with great courage. There was no equivalent to him in piety, knowledge and wisdom in his time. [Umdatus Sahaa'if]

Khulafa: The name of Hazrat Sayyid Moosa رض is found as his Khalifa in our Silsila. There is no record about any of his children.

Wisaal: He passed away on the 23rd of Shawwal 739 Hijri in Baghdad Shareef.

Mazaar Shareef: His Mazaar Shareef is a place of Ziyaarat in Baghdad Shareef.

22nd Noor

Sardaarul Awliyah
Hazrat Sayyid Moosa

الله
بِحَمْدِهِ وَبِسْمِهِ وَعَلَيْهِ سَلَامٌ

His Position In The Silsila : Shaykh ul Masha'ikh, Sardaar-ul-Awliyah Hazrat Meer Sayyid Moosa ﷺ is the twenty second Imam and Shaykh in the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyyah Nooriyah. He was a very pious and blessed personality.

Birth: Hazrat Sayyid Moosa ﷺ was born in the Holy city of Baghdad.

Name: His blessed name is Meer Sayyid Moosa ﷺ.

Father: His father's name was Meer Sayyid Ali ﷺ

Shaykh-E-Tariqat: He was Mureed and Khalifa of his beloved father Hazrat Meer Sayyid Ali ﷺ. [Umdatus Sahaa'if Pg 172]

His Excellence: He spent most of his time in the Ibaadat of Almighty Allah. He was one of the greatest Aabids of his time. Many people attained spiritual blessings from him. He taught Hadith and Fiqh. Many great scholars attained knowledge from him. [Undatus Sahaa'if]

Khulafa: Excluding Hazrat Sayyid Hassan no record could be found of his children and Khulafa.

Wisaal: He passed away on the 13th of Rajab 763 Hijri in Baghdad Shareef.

Mazaar Shareef: His Mazaar Shareef is situated in Baghdad Shareef.

23rd Noor

*Shaykh ul Waqt Hazrat
Sayyid Hassan
Qaadiri Baghdaadi*

رَحْمَةُ اللَّهِ عَلَيْهِ

His Position in the Silsila: Mashaahir-e-Asr, Shaykh-ul-Waqt Hazrat Shaykh Meer Sayyid Hassan Qaadiri رض is the twenty third Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah. Like the other Masha'ikh, he was a great Aabid and Zaahid. He spent most of his time engrossed in Zikrullah.

Birth: Shaykh-ul-Waqt رض was born in Baghdad-e-Muqaddas.

Name: His name is Meer Sayyid Hassan رض.

Father: His father's name is Meer Sayyid Moosa رض.

Shaykh-E-Tariqat: He attained his education at the feet of his blessed father, and also became his Mureed. His father later blessed him with the Khilaafat. [Umdatus Sahaa'if pg 174]

Khulafa: The list of his Khulafa could not be located, but the name of Hazrat Sayyid Ahmed Jilaani رض has been recorded as his most exalted Khalifa.

Wisaal: He passed away on the 26th of Safar 781 Hijri in Baghdad Shareef.

Mazaar Shareef: His Mazaar-e-Muqaddas is in Baghdad Shareef.

24th Noor

Imam-e-Tariqat Hazrat
Sayyid Ahmed Jilaani

رَحْمَةُ اللَّهِ عَلَيْهِ

His Position in The Silsila: Imam-e-Tariqat, Zubdatul Aarifeen, Hazrat Meer Sayyid Ahmed Jilaani رض is the twenty fourth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyyah Razviyyah Nooriyah.

Birth: Imam-e-Tariqat رض was born in the Holy city of Baghdad.

Name: His blessed name is Sayyid Ahmed Jilaani رض.

Father: Hazrat Meer Sayyid Hassan رض.

Education: Like most of the other Masha'ikh, he did not have to look very far for knowledge and wisdom. He was able to attain this from his blessed father.

Shaykh-E-Tariqat: He was the Mureed and Khalifa of his beloved father, Hazrat Meer Sayyid Hassan رض. [Undatus Sahaa'if]

His Excellence: He was a Kaamil Darwesh and a personality with great knowledge and foresight. He is amongst the famous Awliyah-e-Kaamileen. After attaining education, he taught spiritualism to those who were in search of excellence. He brought thousands of misled and lost people back to the path of Siraat-e-Mustaqeem. He explained the secrets of the Oneness of Allah to many, and many pious personalities attained spiritual elevation through his blessings.

Children: The list of his children could not be found, except for the name of one of his sons, Hazrat Haafiz Sayyid Muhammad Ibrahim رض.

Khulafa: Only the name of Hazrat Shaykh Baha'uddeen Shataari رض could be found amongst his Khulafa.

Wisaal: He passed away on the 19th of Muharram 853 Hijri in Baghdad Shareef.

MAZAAR SHAREEF: His Mazaar-e-Paak is a place of attaining great fuyooz and barakaat in Baghdad Shareef.



25th Noor

*Minhaajul Aabideen
Hazrat Shaykh
Baha'ud'deen Shataari*



His Position In The Silsila: Qudwatus Saalikeen, Minhaajul Aabideen fil Hind, Rahbar-e-Uloom-e-Sunnat, Ash Shaykh Baha'ud'deen bin Ibrahim bin Ata'ullah Ansari Qaadiri Shataari رض is the 25th Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah. He arrived in India during the time of Sultan Ghiyasudeen bin Sultan Muhammad Khalji. He was the personality that spread the Silsila-e-Qaadiriyyah in India. Thousands of people accepted the oath of allegiance at his hands, thus allowing them to enter the Silsila Qaadiriyyah. The Silsila spread throughout India in a very short space of time.

Birth: He was born in Sarhind (Punjab), in a city called Junaid.

Name: His name is Baha'ud'deen رض.

HIS Father: His father's name was Hazrat Ibrahim bin Ata'ullah Ansari Shataari Junaidi رض.

Education: He had attained his education at the feet of great scholars and was well versed in Arabic, Fiqh and Principles of Fiqh.

Shaykh-e-Tariqat: He is the Mureed and Khalifa of Hazrat Shaykh Ahmed Jilaani رض. He journeyed with him to Haramain Sharifain, and took the oath of allegiance (Bai'at) on his hands in the Holy Kaaba. [Akhbaarul Akhyaar]

His Books and Treaties: He wrote various books, mostly in the field of Tasawwuf. One of the books written by him is, 'Risaalah fil Azkaar was Ashghaal', which he wrote for his beloved Mureed and Khalifa Hazrat Ibrahim bin Mu'een Al Erji رض. [Akhbaarul Akhyaar pg189/190]

This book has been mentioned by Hazrat Shaykh Abdul Haq Muhadith-e-

Dehlwi رض in his world renowned book Akhbaarul Akhyaar. Hazrat Shaykh Baha'ud'deen Shataari رض states that there are various ways of gaining closeness to Almighty Allah, but in the book, he explains the following Three paths:

The Tariqa-e-Akhyar: This is through reading ones Namaaz, keeping fast, making Tilaawat of the Quran, performing Hajj, and making Jihad. Those who follow this path, spend very lengthy periods trying to gain closeness, and even after all this, very few of them reach their goal.

The Tariqa-E-Abraar: These are those, who try to train the hearts and souls by striving to control their desires. In this path, there are many who reach their final objective compared to the first method.

Tariqa-E-Shataariyah: With the exception of those that follow this method, all others reach many high stages in specified times, whereas those in the Shataariyah method reach those stages in their first level of spiritual training. The Shataariyah method is the more effective method of gaining closeness to Almighty Allah, compared to the other two methods. There are ten principles of the Shataariyah method:

1. *Taubah: (repentance) is to separate one's self from all that which is linked to other than Allah.*
2. *Zuhd: (piety) To divorce yourself from the love of the world, and the desires of the world no matter how small or big they are.*
3. *Tawakul: (Complete Trust) To divorce yourself from all the vices of the world (having full trust in Allah).*
4. *Qana'at: (abstinence) This is to abstain from the carnal desires.*

5. *Uzlat: (Withdrawal)* This is to stop associating with the people, just as death causes one to disassociate from people.
6. *Tawajjuh Ba Soo'e Haqq:* (Directing one's attention towards Allah) This is to stay away from all that which directs your attention away from Allah. When one reaches this level, all he desires is closeness to Allah.
7. *Sabr: (Patience)* This is to remove one's self from the wishes and the needs of the Nafs through great endeavours and devotion in worship.
8. *Rida: (Pleasure)* This is to remove one's self from the pleasures of the Nafs, and strive for the pleasure of Allah, by following the Divine commands of Allah and to surrender one's self with full conviction without any protest to the Will of Allah, like one surrenders himself to death, at the time of his demise.
9. *Zikr: (Remembrance)* To abstain from the remembrance of all and to remain in the remembrance of Allah.
10. *Muraaqabah: (meditation)* To remove yourself from your own existence and might, like it is removed through death. There are three categories of Zikr:
 - (1). *Ism-e-Jalaal* (Names of Divine Majestic Power)
 - (2). *Ism-e-Jamaal* (Names of Divine Magnificence)
 - (3). *Mushtarak* (The incorporation of both Jalaal and Jamaal).

When one finds that he is hard hearted, proud and arrogant, then he should commence with the Ism-e-Jalaal, so that the Nafs becomes obedient. The Ism-e-Jalaal is: Ya Qah'haaru, Ya Jab'baaru, Ya Mutakab'biru etc. After this, one should make Zikr of the Ism-e-Jamaal such as, Ya Malik, Ya Qud'dusu, Ya Haleemu etc. After this, one should concentrate

on the Ism-e-Mushtarak, such as, Ya Mu'minu, Ya Muhamminu etc. When one finds that he is now becoming more simple, humble and kind, then start the Zikr with the Ism-e-Jamaal, then the Ism-e-Mushtarak and then the Ism-e-Jalaal, so that the Zikr may be engraved onto the heart. To make the Zikr of the 99 names of Allah is called Maqaam-e-Talween and the stage of the Zikr of the one hundredth name is called Maqaam-e-Tamkeen. The One who is in the Maqaam e Tamkeen is always in the Zikr of the name 'Allah' since this is the Ism-e-Zaat (Name of Allah) and the 99 other names are Asma-e-Sifaat (names of Attributes). For as long as the Zaakir remains in the Zikr of the Asma-e-Sifaat, he is in A'lam-e-Talween and when he starts to make the Zikr of the word Allah, Allah, Allah, then his human self is destroyed and vanishes. He then attains the Maqaam (station) of 'Fanaa' and it is this, which refers the spiritual erasing of the human self. And when he becomes 'Faani' (disassociated) from himself, then he gains 'Baqaa' (permanence in the love of Allah). Thus, A True mureeds heart cannot expand spiritually without Zikr, and when the heart attains brightness, then the reality of things become inspired upon it and it connects to the domain of the souls and then he enters the Reality of Zikr, which is called A'lam-e-Shuhood-e-Haqq. He enters this spiritual domain and then gains success and victory. Hazrat Shaykh Baha'ud'deen  has explained various other types of Zikrs etc., which can be found in the above-mentioned book.

His Khulafa: The names of a few of his well renowned Khulafa are: Hazrat Muhammad bin Shaykh Ibrahim Multani, Hazrat Sayyid Ibrahim Erji, Hazrat Maulana Aleemud'deen (teacher of Hazrat Ibrahim Erji) (ridwaanullahi ta A'la alaihim ajmae'en).

Wisaal: He passed away on the 11th of Zulhijjah 921 Hijri.

Mazaar Shareef: His Mazaar Shareef is in Daulat Abad Dakkan.

26th Noor

Ustaaz-ul-Ulama
Hazrat Sayyid
Ibrahim Erji

رَضِيَ اللَّهُ عَنْهُ

His Position in The Silsila : Ustaazul Ulama, Katheerul Ilm, Faadhlil-e-Akmal, Hazrat Shaykh Sayyid Ibrahim Erji ﷺ is the twenty sixth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth: He was born in a place called Erj.

Name: His Name is Sayyid Ibrahim Erji ﷺ. His father's name was Hazrat Sayyid Mu'een bin Abdul Qaadir bin Murtudha Al Hassani Al Qaadiri ﷺ.

His Teachers: He attained knowledge in both the fields of Shariat and Tariqat, and attained blessings from all the great Masha'ikh of his era. He gained his academic education under the tutorship of Hazrat Shaykh Aleemud'deen Muhadith ﷺ and he gained the spiritual knowledge from Hazrat Shaykh Baha'ud'deen Shataari ﷺ.

His Shaykh-E-Tariqat: He is the Mureed and Khalifa of Hazrat Shaykh Baha'ud'deen Shataari ﷺ. His Peer-o-Murshid wrote a book for him, which has been mentioned in the chapter on Hazrat Shaykh Baha'ud'deen ﷺ. This book is also famously known as the Risaalah Shataariyah.

His Excellence: Hazrat Ibrahim Erji ﷺ is a very great saint and was very pious, Allah fearing and humble. Many of the learned Ulama have written about him. Hazrat Shaykh Abdul Haq Muhadith-e-Dehlwi ﷺ narrated in great detail about him in his world renowned book Akhbaarul Akhyaar, in which he also says, '*The reality is that in his era, there was none in Delhi equal to him in knowledge and understanding, and anyone of his contemporaries who did not take benefit from him, or did not accept his vast knowledge is definitely a very unjust person.*'

He spent much of his time alone, due to the ignorance, and disrespectful behaviour of the people. He would spend lengthy hours reading religious books and revising some of them. Many of those Sufis and Ulama who came to him, showed great respect and always attained knowledge from him. He used to give his books to those, whom he felt were sincere in gaining knowledge.

He was also a very great philosopher of his time. He solved very difficult problems as if they did not even exist. He explained issues so well, that even an ordinary uneducated person would be able to understand what he said. After his wisaal, so many Kitaabs were found in his library, that all of them cannot be listed. However, most of them were Kitaabs handwritten by him.

He also spent a lot of time in the companionship of other Sufis and Dervishes (Darwesh). He loved the Silsila Qaadiriyyah dearly and always made mureeds in the Silsila Qaadiriyyah through the Silsila of his Shaykh, Hazrat Baha'ud'deen Shataari ﷺ.

His Insight: He never presented himself in the Mehfil-e-Sama. Hazrat Shaykh Ruknudeen says, 'Once I went to him and said, today is the Urs of Hazrat Qutbudeen Bakhtyaar Kaaki ﷺ. It would thus be appropriate if you partook in the Mehfil. He said, 'Go away, Go and make Ziyaarat of the Mazaar Shareef and then pay attention to the Saahib-e-Qabr and see what Hazrat Qutbudeen Bakhtyaar Kaaki ﷺ is saying.' I thus went and sat down near the Mazaar of Hazrat Bakhtyaar Kaaki ﷺ. During this time, the Mehfil was in full go, and many of the Qawaals and Sufis were lost in the Mehfil. I then made Ziyaarat of Hazrat Bakhtyaar Kaaki ﷺ and he said to me, 'these shameful persons have caused great discomfort to me, and worried my mind.' On hearing this command of Hazrat, I returned to Hazrat Ibrahim Erji ﷺ. He smiled at me and said, 'Will you now excuse me

from the Mehfil or not?' and I said, you are in the love of your Lord and for you to be in the Mehfil is not appropriate. The best is that which I have been informed spiritually through Hazrat Qutbudeen Bakhtiyaar Kaaki رض. [Akhbaarul Akhyaar]

His Khulafa: The names of some of his Khulafa are, Hazrat Shaykh Ruknudeen, Hazrat Shaykh Abdul Aziz bin Hassan Dehlwi, Hazrat Shaykh Nizaamudeen Saifudeen Kaakori, Hazrat Shaykh Abdullaah Dehlwi, Bandgi Shaykh Pyaare bin Shaykh Islam Shaykh Chand, Hazrat Shaykh Mia Laawun, Hazrat Shaykh Maulana Abdul Qaadir Saboongar (ridwaanullahi ta A'la alaihim ajmaeen).

Wisaal: He passed away on the 5th of Rabi-ul-Aakhir 953 Hijri.

Mazaar Shareef: His Mazaar Shareef is situated in Delhi, inside the Dargah of Hazrat Sultan ul Masha'ikh Mahboob-e-Ilahi Hazrat Nizaamudeen Awliyah رض, close to Hazrat Ameer-e-Khusroo رض.

27th Noor

Umdatul Awliyah

Hazrat Sayyid Qaari

Muhammad

Nizaamudeen Shah

Bhikaari



His Position In The Silsila : Umdatul Awliyah, Sartaaj Zumratul Asfiya, Rahbar-e-Deen-e-Aazam, Hazrat Sayyiduna Shaykh Muhammad Nizaamudeen Bhikaari ﷺ is the twenty seventh Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barkatiyyah Razviyyah Nooriyah. He is one of the most famous Masha'ikh of the Ulama-e-Hind.

Birth: He was born in a place called Kaakori in Lucknow India, in the year 890 Hijri (1485) [Tazkira Ulama-e-Hind]

Name: His name is Muhammad Nizaamudeen. He is known by the mureeds, and in the Silsila as Bhikaari. His titles are Shareef and Daanishmand.

HIS Father: His father's name was Saifud'deen, who was a very great Aalim and Faadhil of his time. He was also a great Imam of Qira'at-e-Saba. [Kashful Mutawaari pg18]

Genealogy : Hazrat Shaykh Qaari Nizaamudeen Shah Bhikaari son of Qaari Ameer Saifud'deen son of Qaari Habeebulah Nizaamudeen son of Qaari Ameer Naseerudeen Daleelullah son of Qaari Muhammad Siddique Baabu Muhammad Khaafi son of Qaari Ubaidullah son of Qaari Abdus Samad son of Qaari Ameer Shamsudeen Khurd son of Abdul Majeed (The Gatekeeper of Rauza-e-Rasool ﷺ) son of Haaji Harmain Sultan Hussain son of Qaari Ameer Ibrahim (Khalifa of Sayyid Abdur Raz'zaaq), son of Qaari Sultan Abdul Latif son of Qaari Abdullah Khaafi son of Muhammad Shamsudeen Sabri son of Qaari Majeedudeen Khaafi son of Qaari Ameer Sulaiman son of Maulana Wajeehudeen Ahmad son of Qaari Muhammad son of Ali son of Muhammad bin Hanafiyah son of Ameeril Mo'mineen Hazrat Ali-e-Murtuza (ridwaanullahi ta A'la alaihim ajmaeen)

His family was originally from a place called Sahraam close to Baghdad Shareef, but during the era of Qaari Muhammad Siddique, the King of Sahraam was not too pleased with him, so Hazrat Qaari Siddique was not pleased with this, and decided to move to the East. [Kashful Mutawaari]

His family first went to Awad, and then after some time, they settled in Kaakori, which is in Lucknow. Here, their arrival marked a new chapter in the lives of many. They spread their rays of knowledge and wisdom amongst the people and showered the people of Kaakori with their Qaadiri blessings, instilling brightness into their dark hearts. People travelled from far and wide to learn the knowledge of Quran and Hadith from them. The entire India was filled with those who had attained knowledge and wisdom from Hazrat Bhikaari's ﷺ forefathers.

Education: He attained his education at the feet of his blessed father Hazrat Qaari Saifud'deen ﷺ. He attained the knowledge of Tafseer, Tajweed and Logistics under the tutorship of his father.

His Excellence: He was of the Qaadiri Spiritual Order and of Hanafi Madhab. He was a Haafizul Quran and a Qaari of the seven methods of reciting the Quran. He was a distinguished Aalim and a great Faadhil. He made Deedar of the Prophet ﷺ on many occasions, and he attained great blessings from the Exalted Court of the Prophet ﷺ. He also made Ziyaarat of Sarkaar-e-Ghaus-e-Azam Jilaani ﷺ.

He personally states, '*I often made Ziyaarat of Huzoor Ghaus-e-Azam ﷺ, but I never saw him alone. I always saw him with Hazrat Shaykh Shahabudeen Umar Suharwardi ﷺ, and during conversations, I also saw that Hazrat Suharwardi ﷺ followed the manner of Huzoor Ghaus-e-Azam Jilaani ﷺ, and I never saw Hazrat Shahabudeen Suharwardi ﷺ speaking, in these dreams, and I was worried about this. I thus asked my father about this, and he said, 'There is nothing to be worried*

about. The Ahle Kashf refer to Hazrat Ghaus-e-Azam as Zul Jinaahain (One with two shoulders [deputies]) The deputy on his right is Hazrat Shaykh Shahabudeen Suharwardi ﷺ and the deputy on his left is Shaykh-e-Akbar Muhiy'yudeen Ibn Arabi ﷺ. In this time, you are more engrossed in obedience of the Shariah and understanding the laws of Shariah. It is for this reason that you are seeing Hazrat Shahabudeen Suharwardi ﷺ with Huzoor Ghaus-e-Azam ﷺ. Hazrat Ghaus-e-Azam ﷺ says, 'I have blessed Shaykh Akbar Muhiy'yudeen Ibn Arabi ﷺ with the knowledge of Spiritualism.'

Hazrat Shaykh Bhikaari ﷺ made Ziyaarat of the Awliyah Allah on many occasions. He says, 'Once during the month of Ramadaan, I was thinking that I had not made Ziyaarat of Huzoor Ghaus-e-Azam ﷺ for a very long time. That night, I prayed my Taraweeh Salaah and went to rest. That night I dreamt of Huzoor Ghaus-e-Azam Jilaani ﷺ with two other persons. One of them was Hazrat Shahabudeen Suharwardi ﷺ. The other person was in a highly spiritual state, and I did not recognize him. I then asked Huzoor Ghaus-e-Azam ﷺ about him, and he then showed a sign to the Pious man asking him to meet me. He said, 'This is Nizaamudeen, the one whom you were wishing to meet, and it is he who sides with your compositions.' The blessed personality walked towards me in his spiritual condition and shook my hands and then embraced me with great emotion and enthusiasm. He then said, 'If these people do not side my compositions, then who will? What do the people know about his value? He is the grandson of Qaari Ibrahim Baghdadi ﷺ.' After this Huzoor Ghaus-e-Azam ﷺ said, 'This is Shaykh Muhiy'yudeen Ibn Arabi ﷺ.' Hazrat Ghaus-e-Azam ﷺ then sat down and Hazrat Shaykh Shahabudeen Suharwardi ﷺ sat on his right and Hazrat Shaykh Muhiy'yudeen Ibn Arabi ﷺ sat on his left. They then made me sit in front of them, and Shaykh-e-Akbar ﷺ said, 'Your grandfather wrote an excellent book in answer to those who object, and you too did not write less than what he

did' and I answered to what he had said.'

Hazrat Makhdoom Nizaamudeen Shah Bhikaari ﷺ says, 'I informed my beloved father of this dream, and he said, 'Alhumdulillah, You have attained great blessings by making contact with Huzoor Ghaus-e-Azam ﷺ. Continue in this manner, and you shall reach a level where you understand the full excellence of Huzoor Ghaus-e-Azam Jilaani ﷺ.'"

Hazrat Sayyid Ibrahim Baghdadi ﷺ (descendant of Huzoor Ghaus-e-Azam radi Allahu anhu) says,

'You (Shaykh Nizaamudeen) are from India, but you are the Pride of the people of Madinah. There is none like you (in this time).' Hazrat Shah Abdul Qaadir Badayouni ﷺ says, Shaykh Bhikaari Kaakori ﷺ is such an Aalim of the Shariah and Imam of Taqwa, that he is the second Imam Azam Abu Hanifa ﷺ. Year in and year out, he thought those in search of knowledge and gave guidance to the servants of Allah. He was a Haafiz of the Quran and was blessed with attaining his education from Hazrat Sayyid Ibrahim ﷺ.'

Hazrat Qaari Muhammad Shareef says,

'When I returned to my hometown, I met Hazrat Khaja Amkangi ﷺ and I told him, that I met with a pious man on my journey, who was an embodiment of the excellent qualities of Wilaayat. His respect was like that of Hazrat Junaid-e-Baghdadi and Hazrat Imam Azam Abu Hanifa ﷺ. He had deep knowledge of Tajweed and the Holy Quran, and he was an example of the Pious Predecessors.'

Hazrat Khaja Baaqi Bil'laah Delhwi alaihir rahma heard about this incident from his Peero Murshid, Hazrat Khaja Amkangi ﷺ and narrated it to his Khalifa Hazrat Sayyiduna Shaykh Mujaddid Alf Thaani Shaykh Ahmad Farooqi Sirhindi ﷺ during a meeting with Mullah Abdul Kareem,

who was a descendant of Hazrat Makhdoom Nizaamudeen Bhikaari ﷺ.
[Mashaahir Kaakori pg 45]

Blessings Attained from the Court of the Beloved Rasool ﷺ: Hazrat Makhdoom Sayyid Muhammad Nizaamudeen Bhikaari ﷺ says, ‘I completed Hifz of the Quran at the age of ten and commenced studying the books of the Aalim course. At the age of fourteen, I qualified as an Aalim. I then attained the knowledge of Hadith from Hazrat Maulana Ziaudeen Muhadith-e-Madinah. Once during our lesson, Hazrat Muhadith-e-Madani ﷺ gave me permission to recite a certain Durood. When I read this Durood, I saw the beloved Rasool ﷺ in my dream.’

Hazrat Nizaamudeen ﷺ also says, ‘Once, when I was very young, I said that I was amazed at those who went to Haramain Sharifain and then returned. I felt that if I had that opportunity, then I would go there and live there for the rest of my life. That year, I dreamt of the Prophet ﷺ and he said, ‘you must remove that thought from your mind, of coming to Haramain Sharifain and never returning. You must remain in India, so that the people may attain benefit through you. You will marry there and will be blessed with pious children.’ The Prophet ﷺ then placed his blessed hand on my head and my entire brain became fragrant so much so, that I entered a state of spiritual ecstasy. The Prophet ﷺ then move his blessed hand on my head and said, ‘To lose control (enter spiritual state) is simple, but to keep the control is difficult. The servant does not truly serve the creator when he is lost in service. Be grateful to Allah, who has given you such a power capacity. Your completion will only be through the assistance of the seven Rijaalul Kaamileen, and then only will the reality of His favour become clear to you.’ The Prophet ﷺ then placed his blessed hand on my chest and said, ‘The explanation of this will depend on the next time.’ He then moved his blessed hand over my chest from the chest to the right, and then from the right to the left and read

the Kalimah. He then raised his blessed hands and read the following verse, ‘Subhaana Rab’bika Rab’bil Iz’zati Am’maa Yasifoona Wa salaamun alal mursaleena wal humdu lil laahi Rab’bil Aalameen’ In the morning, I explained my dream to Hazrat Ziaudeen Muhadith-e-Madani ﷺ, so he took me with him to my father Hazrat Qaari Ameer Saifuddeen ﷺ and explained my dream to him. My father immediately read two Raka’ats Salaah for shukraana (gratitude) and then said to Muhadith Madani, ‘I heard many glad tidings concerning him from various Awliyah Allah, and one of them is this incident, which occurred through your attention towards him.’

The Glad Tidings Of The Prophet ﷺ: The Prophet ﷺ informed him that he would attain completion of his knowledge through seven pious servants of Allah. Five of these personalities blessed him physically and two blessed him spiritually. The first was his father Hazrat Ameer Saifuddeen, the second was Hazrat Maulana Ziaudeen Muhadith Madani from whom he attained knowledge of Hadith and was blessed with the gift of the Durood which allowed him to see the Prophet ﷺ, the third personality was Hazrat Haaji Abdul Latif Hiraati , who gave him glad tidings of his future and taught him control of the Nafs, the fourth personality was Hazrat Ameer Ibrahim bin Mu’eenudeen Erji ﷺ who is the descendant of the son of Huzoor Ghaus-e-Azam ﷺ. It is in his service, that Hazrat Nizaamudeen lived and attained spiritual elevation. The fifth personality is Hazrat Haafiz Sayyid Muhammad Ibrahim ibn Ahmad ibn Hassan Baghdadi ﷺ. The two Saints from whom he attained spiritual blessings were Hazrat Ghaus-e-Azam Jilaami ﷺ and Hazrat Shaykh Shahabudeen Suharwardi ﷺ.

SHAYKH-E-TARIQAT: He was the Mureed and Khalifa of Hazrat Sayyid Ibrahim Erji ﷺ. The attention of his Peer towards him was very powerful. He says, ‘I became Mureed of Hazrat Ibrahim Erji ﷺ in Feroz Abad, and Hazrat

blessed me so abundantly, that I cannot even explain it. I lived for a few months with Hazrat. Daily, I attained some new spiritual enlightenment. He would sometimes even ask about studies. He also gave attention to me when explaining the Hadith and always put me forward as the Imam for Namaaz. He used to say, ‘your pronunciation is very clear, and your voice is also very fine. Your coming here has made has pleased me dearly.’

Once, his Shaykh asked him the meaning of the Hadith ‘In’namal A’maloo bin Niy’yaat.’ [The reward of one’s action is upon the intention].

Hazrat Nizaamudeen ﷺ gave such a beautiful explanation of the Hadith, that his Shaykh went into a complete state of spiritual ecstasy. He again asked Hazrat Nizaamudeen to repeat what he said. Sayyidi Nizaamudeen ﷺ repeated his explanation. Hazrat Ibrahim Erji ﷺ then removed his blessed hat and placed it on the head of Shaykh Nizaamudeen and said, ‘A man should have a tongue like yours for the explanation of Hadith.’ After this incident, Shaykh Nizaamudeen ﷺ returned to Kaakori and explained the entire incident to his father. His father became very pleased and said, ‘May Almighty Allah bless you with even more acceptance in the Court of the Awliyah Allah, for this is the desire of this Faqeer, for which I make Dua day and night.’

He was still at the home of his father, when he heard that Hazrat Ibrahim Erji ﷺ had come to a place called Charkhaari and was to return to Delhi from there. His father asked him to go to Charkhaari, so he did as he was commanded. He travelled for ten days, and then presented himself in the Darbaar of his Shaykh. Again, his Shaykh showered him with love, respect and great blessings.

He says, ‘I was not worthy of those blessings. One day, I found a quiet moment and said, O my Beloved Shaykh! For all your blessings upon me, I have no words to

thank you and I am not even worthy of thanking you in the proper manner. If I had insight of the instructions of Huzoor Ghaus-e-Azam ﷺ, then I would make an undertaking to acquire, so that I may not be incapable in Mujaahida (striving in the way of Allah).’ The Murshid said, ‘*It is very good that you started this conversation. This was in my heart for some time now. I am now granting you permission to read all that which I have attained from Hazrat Baha-ul Haq Wa Deen ﷺ, except for those things which I feel you should get the Ijaazat from Hazrat Maulana Haafiz Sayyid Ibrahim Baghdadi ﷺ,*

The next day, Hazrat Ibrahim Erji ﷺ blessed him with Ijaazat (Khilaafat), presented him with a seal (stamp) and then permitted him to return home. He attained great blessings from Hazrat Sayyid Ibrahim Baghdadi ﷺ and visited Jhansi and Kalpi Shareef with him. He lived with him initially for six months studying various books and reaching great spiritual elevation. In Kalpi Shareef, he made I’tekaaf as per the command of Hazrat Sayyid Ibrahim Baghdadi ﷺ. For as long as Hazrat Sayyid Ibrahim Baghdadi ﷺ remained in Kalpi Shareef, he frequented Kalpi on various occasions. He even performed Taraweeh Salaah in Kalpi on the command of Hazrat Sayyid Saahib ﷺ.

Gems of Wisdom:

- * If any person in my descendants takes alcohol or becomes a shia, then he will be broken away from my family tree and he will live with disgrace in the world and will face the torment of the hereafter

- * Any one from my children who has singing etc. in his wedding will live in sadness and depression

- * My children should become Haafizul Quran up to the Day of Qiyaamah

and they will always be Ulama and Fuqara.

* Those people are very much deprived; who cannot please the hearts of people through their good ethics, since to keep the hearts happy shows the pleasure of Allah.

His Children: Almighty Allah blessed him with four daughters and six sons. The first daughter was married into a Sayyid family; the second daughter was married to Sayyid Jalaludeen the son of Shaykh Saadi Chishti Siddiqi Kaakori; the third daughter was married in a place called Hargaam and the fourth daughter passed away very young. His sons were, Hazrat Shaykh A'lam; Hazrat Shaykh Saman; Hazrat Haafiz Shaykh Shahabudeen Shaykh Sundhan; Hazrat Shaykh Fitn; Hazrat Shaykh Abdullah and Hazrat Shaykh Khaja (ridwaanullahi ta A'la alaihim ajmaeen)

His Khulafa : The names of his distinguished Khulafa are: Hazrat Shaykh Abdullah; Hazrat Qaazi Ziaudeen urf Shaykh Jia; Hazrat Mullah Abdur Rasheed Multaani; Hazrat Meer Sharfud'deen Shikaarpuri; Hazrat Shaykh Muhammad Khoorjuwi; Hazrat Shaykh Badi'ud'deen; Hazrat Maulana Naseerudeen Sambhali; Hazrat Muhibbulah Khairabaadi; Hazrat Mirza Shamsudeen Khan and Hazrat Mullah Abdul Kareem (ridwaanullahi ta A'la alaihim ajmaeen)

Wisaal: He passed away on the 8th of Zil-Qadah 981 Hijri (1572) at the age of 91 years.

Mazaar Shareef: His Mazaar Shareef is in Kaakori near the Mazaar of his beloved father.

28th Noor

Shahansha-e-Wilaayat

Hazrat Qaazi

Zia'ud'deen

Shaykh Jiya

الله
رضي عنہ

His Position in the Silsila: Shahansha-e-Wilaayat, Hazrat Qaazi Zia'ud'deen (Shaykh Jiya) ﷺ is the twenty eight Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyyah Nooriyah.

Birth: He was born in a place called Nyutini in Lucknow (India) in the year 925 Hijri.

Name: His name is Qaazi Zia'ud'deen and he is commonly known as Shaykh Jiya ﷺ.

His Father: His father was Hazrat Sulaiman bin Saluni Al Usmaani ﷺ.

Education: He first attained his early education at home. He then travelled to Gujrat and studied under Hazrat Allama Wajeehudeen bin Nasrullah Alawi Gujrati ﷺ. Hazrat Wajeehudeen's daughter was very ill due to being attacked by a Jinn. Once during class, Hazrat Shaykh Jiya ﷺ began to chuckle and the students asked his reason for this. He smiled and said that if Hazrat listened to his sabaq before all the others, then he would make sure that the Jinn which was affecting his daughter would leave her and the entire family peacefully. Hazrat agreed to his request and he made Dua. After his Dua, the daughter of Hazrat Wajeehudeen ﷺ was cured. Hazrat was very pleased and gave his daughter in the Nikah of Hazrat Shaykh Jiya. [Barkaat-e-Awliyah pg 81]

Shaykh-E-Tariqat: He is the Mureed and Khalifa of Hazrat Shaykh Nizaamudeen Shah Bhikaari ﷺ.

His Excellence: He was a very great Aalim. He spent most of his time in the Ibaadat of Almighty Allah. He attained his academic education from Hazrat Wajeehudeen ﷺ and his spiritual training from his Peer-o-Murshid and from Hazrat Shaykh Muhammad bin Yusuf Qarshi

Burhaanpuri رض. At a very young age, he left home for Gujrat in search of knowledge. On his way, he was lost in the jungles. At this time, Hazrat Khaja Khizr رض appeared and said, ‘*You will have to spend forty days in my khidmat.*’ He gladly accepted this invitation and lived with Hazrat Khizr رض for forty days. During this time, Hazrat Khizr رض adorned him with the virtues and jewels of spiritualism.

Glad Tidings: He made Hajj and then presented himself at the most exalted Rauza-e-Mubaarak of the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ. Once, whilst he was at the Rauza-e-Mubaarak, he made Zihaar of the Holy Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ. The Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ showered his Mercy and blessings upon him. After his Zihaar of Haramain Sharifain, he returned home to his city and spread the rays of spiritualism. Many personalities attained his blessings and shone as leaders of the Muslim Ummah.

His Children: He was blessed with four sons namely,

- | | |
|---|--|
| 1. Hazrat Muhammad Fuzail <small>رض</small> | 2. Hazrat Abul Khair <small>رض</small> |
| 3. Hazrat Muqtadir <small>رض</small> | 4. Hazrat Muhammad <small>رض</small> |

His Khulafa: A complete list of his Khulafa could not be found, but the link from him to the chain of light is Hazrat Shaykh Jamal رحمۃ اللہ علیہ. It is stated that with the exception of eleven special people, he did not make any one else Mureed. It was these eleven personalities that went ahead to spread the rays of knowledge and wisdom which they attained from him.

Wisaal: He passed away on the 21st of Rajab 989 Hijri.

Mazaar Shareef: His Mazaar Shareef is in Nyutini Unaaw inside a fenced area. The Mazaar Shareef of his son Hazrat Haaji Muhammad Fazlullah رض is also situated in the same place.

29th Noor

*Awlaad-e-Rasool
Hazrat Sayyid Shaykh
Jamaal-ul-Awliyah*



His Position in the Silsila: Qutbul Aqtaab, Hazrat Shaykh Muhammad Jamaaludeen Jamaalul Awliyah ﷺ is the twenty ninth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth: He was born in the year 973 Hijri in Kora Jahanabaad (India).

Name: His name is Hazrat Sayyid Shaykh Jamaalul Awliyah ﷺ.

His Father: His father's name was Hazrat Makhdoom Jahaniya bin Baha'udeen Salaar Aalimul Khafi ﷺ. He was a very great Aalim and Wali. He spent most of his time teaching the Aalim course and the rest of his time was spent in the Ibaadat of Almighty Allah.

Many great Ulama attained knowledge under his watchful eye. One of his students was Mullah Abdur Rasool who was the teacher of Mullah Lutfullah Saahib, who was the teacher of Hazrat Mullah Jiwan. Hazrat Mullah Jiwan was the teacher of Shahanshah Alamgir Aurangzeb ﷺ.

Prediction of His Birth: Hazrat Khuda Bakhsh ﷺ predicted the birth of Hazrat Jamaalul Awliyah ﷺ. He was one hundred and twenty years old when he foretold this. He said, 'Jamaal will arrive in the home of Hazrat Makhdoom Jahaniya ﷺ.' When Hazrat Jamaalul Awliyah was born, he was thus named Jamaal.

His Genealogy : Hazrat Jamaalul Awliyah son of Makhdoom Jahaniya son of Shah Baha'udeen son of Qutbul Aqtaab Hazrat Shah SA'laar Budh son of Makhdoom Shah Hai'atullah son of Shah SA'laar Raaji son of Makhdoom Shahabudeen urf Habeebullah son of Makhdoom Khaja Mia son of Makhdoom Shahabudeen Thaalish son of Shah Imaadudeen son of Makhdoom Shah Najmudeen son of Makhdoom Shah Shamsudeen son of Makhdoom Shah Shahabudeen (The Fourth) son of Makhdoom Shah

Imaad son of Makhdoom Shah Radiud'deen son of Makhdoom Shah Abdul Kareem son of Makhdoom Shah Ja'far son of Makhdoom Shah Hamza son of Makhdoom Shah Kaazim son of Makhdoom Shah Hassan Mahdi son of Makhdoom Shah Esa son of Makhdoom Shah Muhadith son of Makhdoom Sayyid Hassan Ariz son of Sayyid Ali Ariz son of Sayyiduna Imam Ja'far Saadiq son of Sayyiduna Imam Baaqir son of Sayyiduna Imam Zainul Abideen son of Sayyiduna Imam Hussain son of Sayyiduna Ali-e-Murtuza husband of Bibi Faatima (ridwaanullahi ta A'la alaihim ajmaeen) daughter of Hazrat Ahmad-e-Mujtaba Muhammad Mustafa ﷺ.

His Family History: Hazrat Jamaalul Awliyah's forefathers came to India from Arabia and Rome, during the reign of Sultan Shamsudeen Al Tamas, for Jihad. They joined in a battle with Sultan Shamsudeen Al Tamas and then on their return, they stayed at Sultanpur. When the Empire in Delhi started to crumble, Hazrat Shah Hai'atullah, the father of Hazrat Makhdoom SA'laar Budh, took Shah Sharqi with him and went in battle against Rajah Dawman and was victorious against him. He captured his capital and changed the name from Aatihaa to Fatehpur. It is there that Hazrat Hai'atullah then lived.

Hazrat Makhdoom Salaar Budh: During this time, Hazrat Makhdoom Salaar Budh was in Jaunpur attaining knowledge of Deen. After qualifying, he took Bai'at at the hands of Hazrat Shah Baha'udeen Nathu Jaunpuri ﷺ and remained in Jaunpur. His Peer later blessed him with Khilaafat. After this, he took seven hundred of his disciples and well wishers with him and journeyed home. His intention was to first travel to Delhi, where he would make Ziyaarat of all the Mazaars of the Awliyah Allah. He then intended to return home.

On his way, he passed through an area which was under the reign of Raja Argul, who had much hatred for Muslims. It was the habit of Hazrat to

stop at the time of Namaaz and immediately pray his Namaaz with Jama'at. It was the time for Zuhr Salaah, so Hazrat stopped and performed the Zuhr Salaah with Jama'at. After Salaah he was informed that Raja Argul had sent an army of thirty thousand with the intention of making him shaheed. He commanded those with him to read their Sunnats swiftly and to prepare to confront the enemy of Allah. A battle took place and the fighting continued until Zuhr Salaah the next day.

In the end, Argul was killed, and his son accepted Islam at the hands of Hazrat Makhdoom SA'laar Budh ﷺ. Hazrat kept his name Bijli Khan. He stayed there for another day and a half after the battle and then said, '*We shall stay for another two or three days, and then travel to Delhi.*' That night, he was blessed with seeing the Prophet ﷺ in his dream. The Prophet ﷺ said, '*You should not go anywhere. You must clear this jungle and start to live here. For centuries people will attain guidance from your children concerning Deen-e-Islam and Great Awliyah Allah will pass in your descendants.*'

Hazrat then cleared the jungle and started to live there. He constructed a Khanqah, Musjid and a house in the cleared area. Bijli Khan constructed a tower and a Musjid, which stands even up to this day in Jahanabaad. Even the date of its construction is engraved on the building. Bijli Khan had become Mureed of Hazrat and thus decided to live in the same newly built town. Due to his efforts, the town began to grow in size and in population.

When the King Shah Jahaan became Mureed in the same family, he called his place, which was next to Kora Shareef, Shah Jahanabaad, which today is known as Jahanabaad. It is for this reason that Kora is called Kora Jahanabaad. Through the glad tidings of the Prophet ﷺ, the jungle had now become Kora Jahanabaad Shareef. When Hazrat Aurangzeb ﷺ was going on a battle, he passed through Kora Jahanabaad. He dismounted his horse in respect and walked across the town by foot.

Six hundred Ulama from the city went to welcome the pious King. When Hazrat Alamgir Aurangzeb heard that all six hundred Ulama were from one family, and from the descendants of Hazrat Salaar Budh ﷺ, he was amazed. He stayed there for five days with Mullah Luftullah, the teacher of Mullah Jiwan رضي الله عنه.

He took his blessings and then continued towards the Battle to which he was going. He fought this battle 10 miles away from Kora Jahanabaad at a place called Kajhwa against his brother Shujaa'. During the night, many of his soldiers changed sides, and joined Shujaa'. Hazrat Alamgir ﷺ was only left with two thousand soldiers, but through the Dua of the Saints of Kora Jahanabaad, he won the battle. On his return, he stayed at Jahanabaad for two weeks. During this time, Jahanabaad was famously known as Daarul Fudhla. Hazrat Aurangzeb changed its name to Daarul Awliyah.

Shaykh-E-Tariqat: He was first Mureed of his father and then later, his father gave him into the care of Hazrat Shah Qaazi Ziaudeen Shaykh Jiya رضي الله عنه. He was blessed with the Khilaafat from his father and from Hazrat Shaykh Jiya رضي الله عنه.

His Excellence: There are many incidents relating to his excellence, and his vast knowledge and wisdom. He was a Wali-e-Kamil. He made khidmat of the Faqeers from the age of seven years. He spent twenty years attaining Ilm-e-Deen. He attained knowledge through the souls of Hazrat Ghaus-e-Azam Jilaani; Khaja Baha'udeen Naqshbandi and Hazrat Shah Badi'udeen Qutb-e-Madaar (Ridwaanullahi Ta A'la Alaihim Ajmaeen). He also gained the blessings from many other Awliyah.

When he was very young, he was very soft and timid. The children at the Madrassa often called him 'Jamaalul Awliyah' He became weary of them and once ran away from Madrassa. When Hazrat Shaykh Jiya رضي الله عنه saw him

missing from the Madrassa he enquired from the other students, and they said that he had not come to Madrassa for three days. Hazrat Shaykh Jiya asked all the students to look for him, and he too went out in search of Hazrat Jamaalul Awliyah رض.

After some time, he found him in the jungle sitting in a cave. He went close to him, and saw him weeping. He asked his reason for crying and Hazrat said that the children mocked him and called him Jamaalul Awliyah.

Hazrat Shaykh Jiya then said, '*Come with me. I have now made you Jamaalul Awliyah.*' Hazrat then gave his Kurta to him as a gift. From this day on, his Wilaayat became evident and the students were amazed at his intelligence and wisdom.

Education: Hazrat Jamaalul Awliyah رض attained his education under the tutorship of his father Hazrat Makhdoom Jahaniya رض and Hazrat Shah Jahaniya (his father); Hazrat Shaykh Qiyaamudeen and Hazrat Qaazi Zia'udeen Shaykh Jiya (ridwaanullahi ta A'la alaihim ajmae'en).

His Khulafa: The names of some of his Khulafa are:

1. Hazrat Sayyid Muhammad bin Abi Sa'eed Kalpwi رض
2. Hazrat Shaykh Yaasin bin Ahmed Banaarisi رض
3. Hazrat Shaykh Muhammad Rasheed bin Mustafa Jaunpuri رض
4. Hazrat Shaykh Lutfullah Korwi رض

Some Wazifas Prescribed By Him:

- * After Fajr Namaaz 21 times Laa ilaaha il lal laah and Muhammadur Rasoolullah in the end.
- * After Zuhr Namaaz 11 times Kalima Tauheed (fourth Kalima)
- * After Asr, Maghrib And Esha Namaaz 21 times Kalima Tauheed
- * After Jummah Namaaz 41 times fourth Kalima.
- * After every Fard Salaah, one should read 33 times Subhaanal laah, 33 times Alhamdu lil laah, 34 times Allahu Akbar and 10 times Qul huwAllah Shareef and Durood. One should also read Istighfar seventy times in a day.

Wisaal: He passed away on the eve of Eid-ul-Fitr in the year 1047 Hijri.

Mazaar Shareef: His Mazaar Shareef is situated in Kora Jahanabaad, and his Urs Shareef takes place annually on the 1st of Shawwal.

30th Noor

Sayyidul Awliyah

Burhanul Asfiyah

*Hazrat Meer Sayyid
Muhammad Kalpwi*



His Position in the Silsila: Sayyidul Awliyah, Burhanul Asfiyah Hazrat Sayyid Shah Meer Muhammad Kalpwi ﷺ is the thirtieth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyyah Nooriyah.

Birth: He was born in Kalpi Shareef in the year 1002 Hijri.

Name: His name is Hazrat Sayyid Meer Muhammad Kalpwi ﷺ. His father's name was Hazrat Abi Sa'eed bin Baha'udeen ﷺ. His father journeyed to Dakkan before his birth and was never seen or heard from again (Mafqoodul Khabr).

Education: He attained his basic education under the watchful eye of his mother. When he was seven years old, he was sent to Hazrat Shaykh Muhammad Yunus ﷺ who was a very great Muhadith of his time. He studied under him for a very long period of time and attained the Certificate of Hadith. He also studied under other great Ulama. He then travelled to Kora Jahanabaad and completed his studies under the care of Hazrat Shah Jamaalul Awliyah ﷺ.

His Family: His family originally came from Tirmiz. His forefathers migrated from Tirmiz and went to Jaalandhar. His father Hazrat Meer Sayyid Abu Sa'eed then journeyed from there to Kalpi Shareef and made it his home. It is for this reason, that they are known as Tirmizi Sayyids.
[Zia-e-Muhammadi]

Shaykh-E-Tariqat: He is the Mureed and Khalifa of Hazrat Shah Jamaalul Awliyah ﷺ and was blessed with Ijaazat in the Qaadiri, Chishti, Suharwardi, Naqshbandi and Madaariyah Silsila's.

His Excellence: He was a great Aalim and also a very powerful Saahib-e-Karaamat. He always fulfilled the needs of all those who came to him. His

words flowed with pureness and wisdom. There was none in his era, who could solve problems of Shariah better than him. With the exception of being a great Aabid and Zaahid, he was also a well-accomplished teacher. He was blessed with the Maqaam of being the Qutb of his time. His life was an example of his pious predecessors. He would often weep in the fear of Allah.

Towards the end of his physical life, he kept fast daily (except for the days when fasting is disallowed) for twenty-six years. When he used to take the Name of Allah, then he did so with such emotion, that those who heard him entered a spiritual condition. He spent most of his time amongst the poor and the knowledgeable. He always lived a very humble and simple life. He never showed respect to Kings who came to visit him.

Shaykh Meer Abul Ulaa Ahraari ﷺ : Once, Hazrat Muhammad Kalpwi ﷺ dreamt that Hazrat Khaja Naqsh Band ﷺ commanded him to go to Akbarabaad (Agra) as there was a very great Shaykh of the Silsila present there. When Hazrat woke from his sleep, he immediately made the necessary arrangements, and journeyed to Akbarabaad. However, Hazrat Khaja Naqsh Banda ﷺ had not informed him of the name of the Saint in his dream, so when arrived in Akbarabaad, he enquired about who were the great Masha'ikh of the city.

He was informed that there were two great personalities. One was Hazrat Meer Nu'man who was the Khalifa of Shaykh Ahmad Sirhindi ﷺ and the other was Hazrat Meer Abu Ulaa Ahraari ﷺ. He asked to be taken to Hazrat Nu'man, but the chariot bearers brought him to Hazrat Abu Ulaa. Again he said that he wanted to visit Sayyidi Nu'man, but again they found themselves outside the Khanqah of Hazrat Abu Ulaa. When this happened a few times, Hazrat disembarked from the chariot and entered the Khanqah. Hazrat Abu Ulaa Ahraari ﷺ was seated in the courtyard and

on seeing Hazrat Muhammad Kalpwi ﷺ he announced the Takbeer once. He then held the hand of Hazrat Muhammad Kalpwi ﷺ and announced the Takbeer again. This caused a complete change in the heart of the Shaykh.

He remained in the Khidmat of Hazrat Abu Ulaa رضي الله عنه for a few months, and when he was about to leave, Hazrat Abul Ulaa رضي الله عنه blessed him with Khilaafat in the Qaadiri, Chishti, Naqshbandi, Madaariyah and Abul Ulaaiyah Silsila's. He also blessed him with the Tasbeeh of Hazrat Baha'udeen Naqshbandi رضي الله عنه as a gift. He returned home, and then after ten years, he visited Hazrat Abul Ulaa Ahraari رضي الله عنه for four months.

Khaja Ghareeb Nawaaz رضي الله عنه : He also made Haaziri at the Mazaar Shareef of Hazrat Khaja Ghareeb Nawaaz رضي الله عنه.

Whilst he was making the Haaziri, Hazrat Khaja Ghareeb Nawaaz رضي الله عنه appeared to him, and said, 'Now that you have come to my country, you should also follow my way.' Hazrat Khaja Ghareeb Nawaaz رضي الله عنه then blessed him with the Faiz of the Silsila-e-Chisht. After this, he journeyed to Ajmer Shareef annually to make Ziyaarat of Mazaar Shareef of Hazrat Khaja Ghareeb Nawaaz رضي الله عنه. He was blessed with such favour in the Court of Hazrat Khaja Ghareeb Nawaaz رضي الله عنه, that he could meet him spiritually in Ajmer Shareef wherever and whenever he wished to.

Books and Treaties: He was a very well renowned author and wrote various books. Amongst his works are:

Tafseer Surah Faateha,
Tafseer Surah Yusuf,
Kitaabut Taraweeh (Arabic),
Risaalah Tahqeequr Rooh (Persian),

Risaalah Wahdatul Wujood, Irshaadus Saalikeen,
Risaalah Al Ghina,
Risaalah Aqaa'id-e-Sufiyah,
Risaalah Mawaaridaat, Risaala Amal Wal Maamool,
Risaalah Shughl Kuza, Haqqaiq-o-Maarifat and Maraatibul Ghina Wal
Wusool ilal laahi Subhaanuhu (Persian)

His Karaamats: Hazrat Shaykh was also a very great Saahib-e-Karaamat. There was a very sinful person who often frequented the gatherings of Sufis. He then decided to visit Kalpi Shareef. He intended that he would go to Hazrat Meer Muhammad Kalpwi ﷺ and if Hazrat's first sight upon him causes a special feeling in him, then he would stop sinning and repent sincerely and if there was no special feeling, the he had decided that he would openly consume alcohol. When he came to Kalpi Shareef, the Shaykh placed his sight on him once, and it caused him to fall down unconscious. He remained unconscious for a while.

When he re-gained consciousness, he tore off his collar (in spiritual bliss) and joined the Faqeers. He immediately divorced himself from the physical world. Hazrat could foresee his condition, and sent him a beautiful cloak with one of his Khaadims. The man refused to accept it out of humility. Hazrat finally took the cloak personally to him and said, '*It is because of my sight, that you have become amongst those who are blessed. You must thus accept that which I am giving you. How do you know what is in it?*' The man put on the cloak and immediately spiritual secrets were unveiled to him. He remained in Kalpi Shareef and became a Khaadim of The Shaykh.

His Children: He was blessed with two sons and one daughter. His sons were Hazrat Sayyiduna Meer Ahmad and Hazrat Qalb A'lam and his daughter was Sayyidah Naaz Falak (ridwaanullahi ta A'la alaihim ajmaeen).

His Khulafa: A huge Jama'at of great Ulama and Awliyah emerged from his blessed Khanqah. Some of the names of these Khulafa are:

Hazrat Sayyiduna Meer Ahmad; رض

Hazrat Shaykh Muhammad Afzal Ilaahabadi; رض

Hazrat Aashiq Muhammad; رض

Hazrat Haaji Junaid; رض

Hazrat Shaykh Abdul Hakeem Mohaani; رض

Hazrat Shaykh Kamaal; رض

Hazrat Shaykh Abdul Momin Akbarabaadi; رض

Hazrat Meer Muhammad Waaris Nizamabaadi; رض

Hazrat Shaykh Kamaal Karakati; رض

Hazrat Hajji Wali Muhammad; رض

Hazrat Sayyid Muzaffar; رض

Hazrat Haafiz Zia'ullah Bilgiraami; رض

Hazrat Jamaal Muhammad Gawalyaari رض

Hazrat Shaykh Abdul Hafeez Bilgiraami رض

Wisaal: He passed away on a Monday the 26th of Sha'baan 1071 Hijri at the age of 65.

Mazaar Shareef: His Mazaar Shareef is in Kalpi Shareef, about a mile away from the city.

31st Noor

Shaykh-ul-Masha'ikh
Hazrat Meer Sayyid
Ahmad Kalpwi



His Position In The Silsila : Shaykh ul Masha'ikh Aftaab-e-Hidaayat, Mahtaab-e-Wilaayat Hazrat Sayyid Meer Ahmad Kalpwi ﷺ is the thirty first Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth: He was born in the Kalpi Shareef (India)

Name: His blessed name is Meer Sayyid Ahmed Kalpwi ﷺ

His Father: His father's name is Meer Sayyid Muhammad bin Abi Sa'eed Al Hassani Tirmizi رضي الله عنه.

Education: He was a very well qualified Aalim and Faadhil. He attained his education firstly at the feet of his beloved father. His father then appointed his Khalifa Hazrat Afzal bin Abdur Rahmaan Ilaahabadi رضي الله عنه as his teacher. His teacher loved him dearly and taught him well. He qualified under Hazrat Afzal Ilaahabadi رضي الله عنه and graduated to be a very well accomplished teacher. [Wafiyaatul A'laam Pg.186]

Shaykh-E-Tariqat: He was the Mureed and Khalifa of his father, Hazrat Meer Sayyid Muhammad Kalpwi رضي الله عنه. He was allowed to take the position of his father at the age of 24.

His Excellence: He was an embodiment of apparent and hidden knowledge and a great Aabid and Aarif. He was always engrossed in the Ibaadat of Almighty Allah. He possessed wonderful character and was very kind and generous. His entire life was in accordance with the Sunnah of the Holy Prophet Muhammad ﷺ. He had a special connection to the Darbaar of Hazrat Khaja Ghareeb Nawaaz رضي الله عنه. Once whilst in Ajmer Shareef with his father, he attained great spiritual blessings through the Rooh of Hazrat Khaja Ghareeb Nawaaz رضي الله عنه.

His Ruhani sight was very powerful. If he placed his spiritual sight on any person, that person would lose control and become physically unconscious. Once a person came to him and said that his heart had become very hard, and even if a close relative of family member passed away, he felt nothing. He requested the Shaykh to place his blessed sight on him. Hazrat held both his hands and then shook them, but he still remained in the same condition.

He did this thrice and on the third time, his heart became soft and tears began to flow from his eyes. When he regained his senses, he immediately took Bai'at at the hands of the Shaykh and became from amongst his devotees.

Books and Treaties: He wrote numerous books during his lifetime. Some of the books that he wrote are:

- | | |
|-------------------------------|--------------------------|
| 1. Jaami' ul Kalaam (Persian) | 2. Sharah Asma'u'l Husna |
| 3. Risaalah Ma'aarif | 4. Mushaahidat Sufiyah |
| 5. Diwaan-e-Sher | |

His Children: Almighty Allah blessed him with three sons, who served the Deen-e-Rasool ﷺ in the footsteps of their beloved father. They were all great Ulama and true servants of Allah. Their names are:

1. Hazrat Sayyid Shah Fazlullah رض
2. Hazrat Sayyid Shah Sultan Maqsood رض
3. Hazrat Sayyid Shah Sultan Mahmud رض

Wisaal: He passed away on a Thursday, 10th of Safar 1084.

Mazaar Shareef: His Mazaar Shareef is situated in Kalpi Shareef (India)

32nd Noor

*Khizr-e-Raahe Haqeeqat
Hazrat Meer Sayyid
Fazlullah Kalpwi*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
حَمْدُهُ عَلٰى مَا أَعْلَمُ

His Position In The Silsila : Sayyidus Saalikeen, Zubdatul Kaamileen, Siraajul Ulama Khizr-e-Raah-e-Haqeeqat Hazrat Meer Sayyid Shah Fazlullah Kalpwi ﷺ is the thirty second Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth: Hazrat Meer Sayyid Fazlullah ﷺ was born in the blessed city of Kalpi Shareef.

Name: His name is Meer Sayyid Fazlullah ﷺ.

His Father: His father's name was Hazrat Meer Sayyid Ahmed ﷺ.

Education: He attained all his education under the care of his respected father, and qualified as a dynamic Aalim and Faadhil, who spread his rays of knowledge and wisdom far and wide.

His Excellence: He is from amongst the great Masha'ikh of his era. He was an example of his pious predecessors, in knowledge, piety, wisdom and understanding. All the great Ulama and Masha'ikh of the time held him in great esteem. He was very kind and generous and always prepared to assist the servants of Allah. Once, whilst writing a letter, four people came to him saying that they wished that he should place his Nazr-e-Karam (blessed sight) upon them, as they were hard hearted and never wept for any reason in their lives. He immediately stopped writing, and placed his Nazr on them. A light emerged from his forehead, which struck a pillar and then fell upon the four people. Immediately, each one of them felt a complete change in their hearts. They all took Bai'at at Hazrat's hands. In the same way, many others attained great blessings from him.

Wisaal: He passed away on Thursday, the 14th of Zil-Qadah 1111 Hijri

Mazaar Shareef: His Mazaar Shareef is in Kalpi Shareef.

33rd Noor

Sultaanul Aashiqaan
Qudwatul Waasileen
Saahib ul Barkaat
Hazrat Sayyid Shah
Barkatullah
Marehrwi



His Position In The Silsila : Sultaanul Munaazireen, Sayyidul Mutakalimeen, Shahansha-e-Taqreer Wa Tahreer Sultaanul Aashiqeen, Qudwatul Waasileen Saahib ul Barkaat Hazrat Sayyid Shah Barkatullah Marehrwi ﷺ is the thirty third Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth: He was born on the 26th of Jamadil Aakhir 1070 Hijri in Bilgiraam Shareef. [Khandaan-e-Barkaat pg 10]

Name: His name is Sayyid Shah Barkatullah ﷺ, and his titles are Sultaanul Aashiqeen and Saahib ul Barkaat.

His Father: His father's name is Hazrat Sayyid Shah Uwais ﷺ, who was a very great Wali of his era.

Genealogy : Hazrat Qudwatul Waasileen Sayyid Shah Barkatullah son of Shah Uwais son of Hazrat Sayyid Shah Abdul Jaleel son of Hazrat Sayyid Shah Abdul Waahid son of Sayyid Shah Ibrahim son of Hazrat Sayyid Shah Qutbudeen son of Hazrat Sayyid Shah Mahreru Shaheed son of Hazrat Sayyid Shah Bud'dah son of Hazrat Sayyid Shah Kamaaludeen son of Hazrat Sayyid Shah Qaasim son of Hazrat Sayyid Shah Sayyid Hassan son of Hazrat Sayyid Shah Naseer son of Hazrat Sayyid Shah Hussain son of Hazrat Sayyid Shah Umar son of Hazrat Sayyid Shah Muhammad Sughra son of Hazrat Sayyid Shah Ali son of Hazrat Sayyid Shah Hussain son of Hazrat Sayyid Shah Abul Farah Thaani son of Hazrat Sayyid Abul Firaas son of Hazrat Sayyid Abul Farah Waasti son of Hazrat Sayyid Dawood son

of Hazrat Sayyid Hussain son of Hazrat Yahya son of Hazrat Zaid Saum son of Hazrat Sayyid Umar son of Hazrat Sayyid Zaid Daum son of Hazrat Sayyid Ali Iraqi son of Hazrat Sayyid Hussain son of Hazrat Sayyid Ali son of Hazrat Sayyid Muhammad son of Hazrat Sayyid Esa son of Hazrat Zaid Shaheed son of Hazrat Sayyiduna Imam Zainul Abideen son of Hazrat Sayyidush Shuhada Hazrat Imam Hussain son of Hazrat Ameer ul Momineen Ali-e-Murtuza husband of Sayyidatun Nisa Faatima Zahra (ridwaanullahi ta A'la alaihim ajmaeen) the beloved daughter of the Most Beloved Rasool Hazrat Muhammad Mustafa ﷺ. [Khandaan-e-Barkaat Pg.10]

His Family History: His forefather Hazrat Abul Farah ﷺ came to India and after his wisaal, his grandson Hazrat Sayyid Shah Muhammad Sughra ﷺ came to India. Sultan Shamsudeen Al Tamas had great respect for him and honoured him with an army equal to the Raaja of Bilgiraam, and sent him to conquer the city. Hazrat Sayyid Muhammad Sughra ﷺ conquered Bilgiraam and turned the hearts of many towards Islam, firmly planting the flag of Islam in Bilgiraam. Sultaan Shamsudeen Al Tamas was very pleased and gave Bilgiraam to him as his property. Hazrat then summoned the rest of his family to Bilgiraam.

Education: He was born into a family of knowledge. He thus did not have to travel out initially to attain knowledge. He studied Tafseer, Hadith, and the principles of Hadith, Fiqh and Usool-e-Fiqh etc. under the tutorship of his father. He then attained knowledge under the guidance of his father Hazrat Sayyid Shah Uwais ﷺ. His father blessed him with Ijaazat and Khilaafat of various Silsilas.

Ibaadat: He kept fast for 26 years. He used to fast for the entire day, and make iftaar with one Khajoor (date). His condition of Ruhaniyat was such that for three years, he only ate minimum food and lived only off the

water strained from the rice. He would be in spiritual ecstasy for weeks on end and he used to be completely out of contact with the material world and that, which is within it. He would spend lengthy nights in the Ibaadat of Allah. It was his manner, that he recited the Holy Quran after Zuhr Salaah. He would only stop on hearing the Azaan of Asr Salaah. He would be engrossed in Wazifas from Fajr Salaah right up to the time of Ishraaq. He used to go to the Madrassa at the time of Chasht and teach all his students and devotees that were present at the time. Between Asr and Maghrib, he showered his spiritual blessings upon those present.

Shaykh-E-Tariqat: He is Mureed and Khalifa of Hazrat Shah Fazlullah رض.

His Excellence: His personality was so dynamic, that any person who saw him would immediately recognize that he was a Wali Allah or the Qutb of his time. This quality of his was more evident than anything else. He spent his entire life serving the cause of the Ahle Sunnat Wa Jama'at. He filled many empty hearts with the love of Allah and His Rasool صلی اللہ علیہ وسالہ وآلہ وسالہ. He assisted thousands of people to find the path towards Allah. Huzoor Ghaus-e-Azam رَض blessed him spiritually and placed the crown of Wilayah on his blessed head. He was a master in various branches of learning, including Tafseer, Hadith, Fiqh, Mathematics, Logistics, Philosophy, History etc. He was also a poet and a dynamic orator. His lectures and words of wisdom brought hundreds of thousands of unbelievers into the folds of Islam. for thirty years he did not move from his position of being the Sajaada Nasheen. He took care of this position with complete responsibility. He used to make jihad against his desires and reached such an exalted position in Ruhaniyat, that he only took two physical breaths in a day.

Arrival in Kalpi Shareef: Hazrat Shah Barkatullah رض heard about the excellence of Hazrat Shah Fazlullah رض and thus travelled to Kalpi Shareef

to meet him. When he arrived in Kalpi Shareef, he presented himself before Hazrat Shah Fazlullah ﷺ. When Hazrat Shah Fazlullah ﷺ saw him, he immediately walked towards him and embraced him with great love and emotion. He held Hazrat Shah Barkatullah close to his chest and said, ‘*The Sea has met with the Sea*’ He continued saying these words, and in just a few moments, Hazrat Shah Barkatullah ﷺ reach a very exalted spiritual level

Return from Kalpi Shareef : Hazrat Shah Fazlullah ﷺ blessed him with Ijaazat and Khilaafat. When he was about to leave Kalpi Shareef, Hazrat Shah Fazlullah placed his blessed sight upon him and adorned him in the garb of mysticism. He then made Dua for him and told him that he had already reached a very exalted level in spiritualism. He also said that there was no need for him to teach or to go out to learn. He then blessed him with certain Waza’if and gave him the Ijaazat and Khilaafat in the Qaadiriyah, Chishtiyah, Naqshabandiya, Suharwardiya and Madaariyah Silsila’s. He also presented him with the certificate of Khilaafat. He then said that his personality would be a means of great blessings for all those who came to him, and that there was no need for those who came to him, to go to Kalpi Shareef.

Marehra Shareef : Hazrat Saahib ul Barkaat ﷺ arrived in Marehra Shareef after his spiritual exercises which took place from the year 1111 Hijri up to 1117 Hijri. This was during the rule of Muhiyudeen Aurangzeb. Marehra Shareef is approximately 16 miles east from the city of Eta, in the Northern Province of India. It is a town of Ulama, Awliyah and Sufis. Hazrat Shah Barkatullah ﷺ once dreamt of Huzoor ﷺ and Hazrat Ghaus-e-Azam ﷺ who commanded him to live in Marehra Shareef, in the area where the Khanqah-e-Barkatiyah is today. A house was then constructed for Hazrat and he lived therein. Hazrat then summoned the rest of his family to join him in Marehra Shareef. Due to Hazrat’s arrival in

Marehra Shareef, people from all over began to live in and around Marehra Shareef. By 1118 Hijri, there was a complete population of people living around the Khanqah Shareef.

The Blessings of Huzoor Ghaus-E-Azam ﷺ: He had great love and respect for Huzoor Ghaus-e-Azam Jilaani ﷺ. Even though he was blessed with the Ijaazat and Khilaafat of five Silsilas, he entered his mureeds into the Qaadiri Silsila and he paid more attention to the Qaadiri order. He attained a very exalted glad tiding from the Darbaar of Huzoor Ghaus-e-Azam ﷺ. Huzoor Ghaus-e-Azam ﷺ said, *'I am responsible for the intercession of those mureeds linked to your Khandaan. I will not enter Jannat, until I do not enter the mureeds and those linked to your Khandaan into Jannat.'*

The Reality of Sheik Sadoo the Cursed: Hazrat Sayyiduna Shah Ache Mia ﷺ writes as follows in Aa'in-e-Ahmadi: 'Sheik Sadoo was a human. He lived around the middle of the eleventh century, during the rule of Hazrat Muhiyudeen Aurangzeb Alamgir. He used to do a very powerful amal, that used to be done on the hair of a camel. He was a very sinful person and enjoyed sinning. He spent his days and nights committing major sins. He used to make use of his amal, to lure one woman to himself every night. He used to attain the most beautiful women, through the use of his muakils. He would then commit adultery with them. This action of his was disliked by his muakils but they were now in his control. When he intended to commit zinna, he would draw a Hisaar (fortification circle) around him and keep water inside this Hisaar. One day, when he completed making zinna, he realized that he had forgotten to keep water inside his Hisaar for Ghusl, so he asked his muakils. The muakils were waiting for an opportunity like this, to kill him. The muakils caught hold of him and threw him from the top of a mountain. Because, Sheik Sadoo's Asr (venom) was already in the hearts and minds of many, he caused

them to worship him and do things for him. This evil of Sheik Sadoo reached Marehra Shareef and this was because, many people who lived in Marehra Shareef had relatives who lived in the town where Shaykh Sadoo used to live.'

When Hazrat Saahib ul Barkaat arrived in Marehra Shareef; he saw some amazing behaviour. He found that the people of Marehra made the Niyaz of Shaykh Sadoo, some of them presented things on his behalf etc. He commanded the people to leave their false ways and to stop showing respect towards an evil person. He explained to them that their actions were against the Shariah. Hazrat's words made a difference, and the people now rectified the false practices. Once Shaykh Sadoo came to Hazrat and said that Hazrat was not one of his followers and he was causing those who followed him to leave his way. He thus said that he wished to challenge Hazrat Shah Barkatullah رض. Hazrat Saahib ul Barkaat reprimanded him in a very harsh voice, and Sheik Sadoo ran away. It was Hazrat's manner that every year he went twice into seclusion for forty days. Once whilst in seclusion, he needed to make Ghusl. Hazrat was on his way to the river to make Ghusl, when the khabees Shaykh Sadoo confronted him. He said, 'You have caused great harm to me and insulted me. I am now going to cause you to burn.' Hazrat then reprimanded him and asked him not to confront a true Faqeer. Hazrat then said, 'You must burn me when you want to, but now you must see the way I burn' Hazrat then made Ghusl and took Sheik Sadoo into a very powerful Hisaar (spiritual grasp). He continued to make the Hisaar tighter, until he brought Shaykh Sadoo very close to him. He then said, 'Look how I cause you to burn and how I destroy you in a moment.' Shaykh Sadoo began to cry and begged to be released. Hazrat then promised to leave him on condition that: (a). He will never trouble any Mureed or any person who is linked to the Barkati Khandaan (b). He will never enter, even by mistake, any area where Hazrat or any member of Hazrat's family is present (c). If I

enter anywhere, and if you or any member of your family comes there, then I will leave. (Hazrat thus released him on these conditions).

Poetry : Hazrat had a deep love for poetry and wrote many Naats in praise of the Prophet ﷺ. His pen name in the field of poetry is Ishqi. A few stanzas of his world renowned Salaam is being presented for the sake of blessings:

*Ya Shafi al Waraa Salaamun Alaik Ya Nabi Al Huda Salaamun Alaik
Khaatimul Ambiya Salaamun Alaik Sayyidul Asfiyah Salaamun Alaik
Ahmadun laisa misluka Ahadun Marhaba Marhaba Salaamun Alaik
Waajibun Hubuka alal Makhlooq Ya Habeebal Ulaa Salaamun Alaik
Matlabi Ya Habeebi Laisa Siwaak Anta Matloobina Salaamun Alaik
Sayyidi Ya Habeebi Maulaa'ee La ka Roohi Fidaa Salaamun Alaik
Haaza Qaulu Ghulaamikal Ishqi Minhu Ya Mustafa Salaamun Alaik*

BOOKS AND TREATIES: Hazrat Saahib ul Barkaat ﷺ wrote various books and treaties. The power and excellence of his works can only be seen after reading some of them. A few of his works are as follows:

1. Risaalah Chahaar Anwaa'
2. Risaalah Sawaal wa Jawaab
3. Awaarif hindi
4. Diwaan-e-Ishqi
5. Masnawi Riyaz ul Aashiqeen
6. Wasiyat Naama
7. Biyaaz-e-Baatin
8. Biyaaz-e-Zaahir
9. Risaalah Takseer
10. Tafseer Surah Faateha
11. Irshaadus Saalikeen etc.

His Karaamats : The greatest Karaamat of Saahib ul Barkaat ﷺ was his firmness in the matters of Deen. Ahsan ul Ulama Hazrat Sayyid Shah Hassan Mia Barkaati ﷺ says, ‘The grandson of Hazrat Makhdoom Shah Barkaat, Hazrat Sayyid Shah Hamza ﷺ recorded a few of Hazrat’s Karaamats in Kaashiful Astaar Shareef and then wrote, ‘If the Karaamats of my grandfather Saahib ul Barkaat have to be written, then one complete volume would not be enough.’ A few Karaamats of Hazrat Saahib ul Barkaat are being presented for the sake of attaining blessings. It is in Kaashiful Astaar Shareef, Shuja’at Khan; the servant of Nawaab Muhammad Khan always presented himself at the annual Urs of Huzoor Ghaus-e-Azam ﷺ, which used to be commemorated in Marehrahs Shareef. Once he went to the Urs in Ajmer Shareef, and the date of the Urs of Huzoor Ghaus-e-Azam ﷺ had drawn very near. He travelled from Ajmer Shareef until he reached Marehrahs Shareef for the Urs. He went to Marehrahs Shareef, where he saw a light, which changed his life. He now intended to become a Darwesh (Dervish). He then said that he would accept Hazrat Saahib ul Barkaat as a great mystic, if he gave him some food when they met. The time of Asr Salaah arrived and Shuja’at Khan went to meet with Hazrat. Hazrat had just emerged from his home to make Wudu. Hazrat had some bread and methi and mutton curry in his hands. He saw Shuja’at Khan and smiled. He gave this food to Shuja’at Khan and said, ‘*There is no need to become a dervish. The servants of Allah are attaining benefit from you even without you being a Dervish.*’ When Shuja’at Khan heard this, he immediately knew that Hazrat was a great mystic. One of his Karaamats was that during his era, even the Hindus of Marehrahs Shareef used to make the Zikr of Allah. Hazrat Sayyid Hamza ﷺ says that even the birds could be heard reading the Kalima-e-Tauheed.

Respect And Honour: All those who knew him respected Hazrat Saahib ul Barkaat. People came from far and wide to Marehrahs Shareef to meet this great saint. Even Sultans and Kings of the Moghul Empire came to take his

Duas and blessings. Amongst those who visited his Darbaar, were Hazrat Aurangzeb Alamgir (rahmatullah alaih), Bahadur Badshah, Farkh Seer, Jahandaar and Shah Muhammad Saleem.

Relics: Hazrat Maulana Muhammad Mia Marehrwi ﷺ says, ‘The Khanqah attained the blessed hair of the Prophet ﷺ in the time of Hazrat Saahib ul Barkaat ﷺ. Hazrat’s Khalifa Shah Roohullah ﷺ brought this blessed hair from the belongings of Nawaab Khair Andesh Khan Alamgiri. The certificate depicting how the blessed hair reached Khair Andesh Khan is written in detail in Aasar-e-Ahmadi and in Kaashiful Astaar Shareef. Alhumdulillah, this blessed hair of the Prophet ﷺ is still present at the Khanqah and Ziyaarat takes place during the Urs. Hazrat also had the Cloak of Hazrat Ali ﷺ and the hair of Imam Hussain ﷺ amongst the Tabarukaat.

The Cloak Of Hazrat Ali ﷺ: It is reported that Hazrat’s cloak belonged to Hazrat Ali ﷺ and was worn by Huzoor Ghaus-e-Azam ﷺ, Hazrat Khaja Ghareeb Nawaaz ﷺ, Hazrat Qutbudeen Bakhtyaar Kaaki ﷺ, Hazrat Baba Fareedudeen Ganj Shakr ﷺ, Mahboob-e-Ilaahi Hazrat Nizaamudeen Awliyah ﷺ, Hazrat Naseerudeen Chiragh Delhwi ﷺ, Hazrat Makhdoom Shah Bare Makhdoom, Shah Safi, Hazrat Meer Abdul Waahid Bilgiraami, and then from one generation until the next, till it reached Hazrat Sayyid Shah Barkatullah ﷺ. This cloak is still present in Marehra Shareef and is kept on the shoulder of the Sajaada Nasheen at the time of the Urs. There are also many other Tabarukaat in Marehra Shareef, which can be seen even today at the time of the Urs-e-Qasmi.

With the exception of the above-mentioned Tabarukaat, seven beads and one turban was blessed to the Khanqah. It is state that Hazrat Saahib ul Barkaat ﷺ attained these from Huzoor Ghaus-e-Azam ﷺ through Hazrat

Bu Ali Shah Qalandar ﷺ. Hazrat was informed through Muraaqabah (spiritual meditation) that he was to attain some gifts through Huzoor Ghaus-e-Azam ﷺ. This was during the Urs of Hazrat Al'au'deen Ali Ahmed Saabir Kalyari ﷺ. Hazrat sent a Darwesh to Hazrat Saabir Paak's ﷺ Urs. On the way, the Darwesh met a person who gave him seven beads and a turban and said, 'Yahi Payaam Yahi Risaala Kaihoo Barkaat Marehraah Waala' This is the message, (This is the correspondence. Say this to Barkaat, The one from Marehraah). When the Darwesh returned to Marehraah Shareef, he handed everything over to Hazrat Sahibul Barkaat ﷺ and asked about the person whom he met. Hazrat said that it was Hazrat Bu Ali Shah Qalandar ﷺ and the gifts were from Huzoor Ghaus-e-Azam ﷺ. [Khandaan Barkaat Pg.10]

His Nikah : He married Waafiyah Bibi, the daughter of Hazrat Sayyid Maudood Bilgiraami bin Sayyid Muhammad Faadil bin Sayyid Abdul Hakeem Bilgiraami.

His Children : Almighty Allah blessed him with five children. They are: Burhanul Waasileen Hazrat Shah Aale Ahmad, Asadul Aarifeen Hazrat Shah Najaatullah and three daughters.

His Khulafa: There are many Khalifas of Hazrat Shah Barkatullah ﷺ who spread their rays of knowledge and wisdom where ever they went. Some of them are: Hazrat Shah Abdullah, Hazrat Shah Meem, Hazrat Shah Mushtaqul Barkaat, Hazrat Shah Mannal laahu, Hazrat Shah Raju, Hazrat Shah Hidaayatullah, Hazrat Shah Roohullah, Hazrat Shah Aajiz, Hazrat Shah Nazar, Hazrat Shah Saabir, Hazrat Shah Jamiat, Hazrat Shah Hussain Biraagi, Hazrat Shah Saadiq, Hazrat Shah Sayyid Aale Muhammad (ridwaanullahi ta A'la alaihim ajmaeen).

Gems Of Wisdom : From amongst his gems of wisdom, are those things which he commanded his children Hazrat Sayyid Aale Muhammad and Hazrat Najaatullah (ridwaanullahi ta A'la alaihim ajmaeen). He said,

- * Remain engrossed in the remembrance of Allah
- * Do not turn to any worldly leader for your personal needs
- * Do not ever visit those who waste their time in worldly fun and games
- * Always meet with those who are adorned in the garb of Deen and faithfulness
- * Always be sure to visit the graves of the deceased
- * The greatest Jihad is to fight against your desires
- * Give preference to knowledge and practice and do not have pride over your knowledge
- * Always speak gentle words to the servants of Allah
- * Always have this hope that you will attain knowledge only through the Help of Allah and the Wasila of the Prophet ﷺ.

Wisaal : He passed away on the 10th of Muharram 1142 Hijri (1729) at the time of Subh Saadiq at the age of 71 years.

Mazaar Shareef : His Mazaar Shareef is in Marehraah Muqadassa.

34th Noor

*Qudwatul Waasileen
Sayyidi Ash Shah Abul
Barkaat Sayyid Aale
Muhammad Marehrwi*



His Position In The Silsila : Qudwatul Waasileen Hazrat Abul Barkaat Sayyid Shah Aale Muhammad Marehrwi ﷺ is the thirty forth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyyah Nooriyah.

Birth: He was born in the 18th of Ramadaan 1111 Hijri on a Thursday in Bilgiraam Shareef.

Name: His name is Abul Barkaat Sayyid Shah Aale Muhammad ﷺ. His father's name is Sultaanul Aashiqeen Hazrat Sayyid Shah Barkatullah ﷺ.

Education: He attained his education under the tutorship of his beloved father. He was also blessed with great spiritual knowledge from Hazrat Shah Lutfullah ﷺ.

Shaykh-E-Tariqat: He was Mureed and Khalifa of his beloved father Saahib ul Barkaat Hazrat Shah Barkatullah ﷺ. He was also blessed with Khilaafat from Hazrat Shah Lutfullah ﷺ.

His Excellence : He was a very exalted personality. His illustrious father Hazrat Shah Barkatullah ﷺ loved him dearly. He spent his entire life in the companionship of great Awliyah Allah. He was a great Aabid and Zaahid. He was very knowledgeable, pious and Allah fearing. His behaviour and character resembled that of his pious predecessors.

His father appointed him as his successor during his lifetime. If anyone came to ask anything, Hazrat would send them to Hazrat Aale Ahmed ﷺ and he would say, 'He has unburdened me of a great responsibility and gave me great comfort.' He spent some of his time studying the books of Tasawwuf.

Most of his time was spent in the Ibaadat of Allah. He endeavoured in the path of Allah (Mujaahida) for eighteen years. He remained in I'tekaaf continuously for three years and kept fast during this time. He would make Iftaar with bread made from dry wheat. During this time, he read many amals and Wazifas. He used to only drink water enough to quench his thirst, in other words just a few drops. Due to his immense striving, a deep fissure was formed on the top of his head. His father appointed him to train those who came to Marehra Shareef in the field of Tasawwuf. Thus, whoever came was cleansed and purified physically and spiritually. He always stayed away from the Kings and the wealthy.

Books And Treaties : Hazrat Sayyid Shah Muhammad Mia ﷺ says as follows concerning Hazrat's books, 'I have not seen any books etc. written by Hazrat Sayyid Shah Aale Muhammad ﷺ, but there are two hand written Duas of Hazrat which this Faqeer has in his possession. Hazrat Shah Hamza has pointed out a reference to one of his works entitled 'Biyaaaz Delhi and he gave some of the amals etc. from this book in his book of amals, which is in the library of my beloved father.'

His Children : Hazrat married Ghanimat Faatima, the daughter of Hazrat Sayyid Shah Azmatullah ﷺ who was his paternal uncle. Almighty Allah blessed him with two sons and one daughter namely:

1. Hazrat Sayyid Shah Hamza,
2. Hazrat Sayyid Shah Haqqani who was born around 1147 Hijri and passed away on the 17th Zulhijjah 1210 Hijri in Marehra Shareef.

His Khulafa: Some of the names of his Khulafa are: *Hazrat Sayyid Shah Hamza*, *Hazrat Shah Zahoorullah Kashmiri*, *Hazrat Shah Waasil*, *Hazrat Shah Abdul Haadi*, *Hazrat Shah Shahbaaz Kambwa Sambhal*, *Hazrat Shah*

Fakhrudeen Ahmed Baqi Billah Punjabi, Hazrat Shah Faqeerullah Shah Arifbillah, Hazrat Shah Buzoorgh Marehrwi, Hazrat Shah Makan, Hazrat Shah Anwar, Hazrat Shah Rahmatullah, Hazrat Shah Molvi Ghulam Nabi Athrolwi, Hazrat Shah Hafeezullah, Hazrat Shah Israarullah, Hazrat Shah Naadirul Asr, Hazrat Shah Berang Majzoob, Hazrat Shah Rafiq, Hazrat Shah Shaidaa, Hazrat Shah Bu Ali, Hazrat Fazlullah, Hazrat Shah Mahboohullah Shah, Hazrat Mufti Jalaaludeen, Hazrat Shah Muhammad Shaakir (ridwaanullahi ta A'la alaihim ajmaeen).

Wisaal : He passed away on a Monday the 16th of Ramadaan 1164.

Mazaar Shareef : His Mazaar Shareef is in Marehrrah Shareef, to the east of His father's Mazaar.

35th Noor

Asadul Aarifeen Qalbul

Kaamileen Ash Shah

Sayyid Hamza

Marehrwi

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
رَحْمٰنُ عَلٰيْهِ عَلٰيْهِ عَلٰيْهِ

His Position in the Silsila: Asadul Aarifeen, Qutbul Kaamileen Ash Shah Sayyid Hamza ﷺ is the thirty fifth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth: He was born in Marehra Shareef on the 14th of Rabi us Thaani 1131 Hijri. [Kaashiful Astaar Shareef]

Name: His name is Shah Sayyid Hamza ﷺ.

His Father: His father is Ash Shah Abul Barkaat Aale Muhammad ﷺ.

Education: He attained his education under the tutorship of his father. He also studied under Shamsul Ulama Hazrat Maulana Muhammad Baaqir (rahmatullah alaih). He studied medicinal education under the tutorship of Hakeem Ata'ullah Saahib and he also studied under Shaykh Dhadhaa Lahori. [Tazkira Ulama Ahle Sunnat]

Shaykh-E-Tariqat: His was the Mureed and Khalifa of his beloved father Hazrat Shah Abul Barkaat Aale Muhammad ﷺ.

His Excellence : He was a great Aalim and Faadil, an exemplary author and Aabid. He was definitely from amongst the Awliyah Kaamileen. He strived with great effort in the path of Allah. He was also a very intelligent and wise personality. He qualified as an Aalim under the care of his father at the age of eleven. When he was only four years old, his father placed his blessed hand on his head. He had great zest to study the books of Shaykh Akbar Hazrat Muhiyudeen Ibn Arabi ﷺ.

He would study his books and also teach them to his chosen devotees. His in-depth knowledge can be seen in his books. His habits and character was an example of his pious forefathers. He was very generous, kind and

loving. He always advised and guided the servants of Allah. He commenced praying Tahajjud Salaah at the age of ten, which he continued until his last day. [Khandaan-e-Barkaat]

He was appointed as the Spiritual successor at the age of 34 and the Turban was tied on his head during the Urs-e-Chahlum (40 days) after the demise of his father. He says, ‘I was 34 years old when I entered this house and now I am 63 years old.’ He says, ‘Once I said that our link to the Sayyids of Bilgiraam is very well known, but I need to have more faith in this. I immediately saw before me Hazrat Ali رض standing with both his arms holding the concrete pillars of both ends of the Khanqah and he said, ‘You are my son, and my beloved son (descendant).’

Ziyaarat Of Rasoolullah ﷺ : Once a Saint from Peshawar presented Hazrat with a Durood Shareef, which he liked. He accepted this gift and safely kept it away. That night, he dreamt of the Prophet ﷺ. The Prophet ﷺ said, ‘My dear Son! Rise, and recite the Durood Shareef.’ Hazrat immediately woke up from his sleep. He performed fresh Ghusl, put on Itar (fragrance) and commenced reciting the Durood Shareef. Before completing the recitation of the Durood Shareef, he made Ziyaarat of the Prophet ﷺ with his physical eyes. He immediately stood up out of respect and completed the remaining Duroods. For as long as he had not completed the amount of Durood, Huzoor رض was present before him. Hazrat Sayyid Hamza then recited a few stanzas of Naat in Praise of Rasoolullah ﷺ. Huzoor رض was pleased with his recitation. Rasoolullah ﷺ blessed him with the bounties of this world and the hereafter. *Subhaan'Allah!*

The wasiyat and these stanzas are present in the Dua books of Hazrat Shah Mahdi Hassan and Hazrat Sayyid Shah (ridwaanullahi ta A'la alaihim ajmaeen). The Saint who gave Hazrat the Durood was Hazrat Molvi

Muhammad Mukarram who was the Mureed of Shah Peshawari ﷺ, who came to India in 1174 with Ahmad Shah Dar'raani. This Durood is known as 'Salaat ul Khitaam' [Noor Madaa'ih Huzoor Pg.59/60]

Books And Treaties : Hazrat was obviously from a very knowledgeable family. His library consisted of more than sixteen thousand (16 000) books. He always handwrote very important books or sent them to scribes, so that they may be handwritten and put into the library. Some of the books written by him are:

1. Kaashiful Astaar Shareef
2. Faizul Kalimaat
3. Mathnawi Itifaqaqiyah
4. Qasida Gohar Baar
5. Risaala Aqaa'id.

Note: The Wahabis have published a book called Khazinatul Awliyah and claim that it is written by Sayyidi Hamza. This is totally false. Hazrat never wrote any book with this name, so do not be misled into believing that it is his book.

His Children: Hazrat married Bibi Diyaanat Faatima who was the daughter of Hazrat Sayyid Muhammad Hassan Bilgiraami bin Sayyid Muhammad Sa'eed Khairullah. Almighty Allah blessed him with four sons namely; Hazrat Sayyid Shah Aale Ahmad Ache Mia, Sayyid Shah Barkaat Suthre Mia, Sayyid Shah Aale Hussain Sache Mia and Hazrat Sayyid A'laa who passed away as a child on the 22 Safar, and one daughter Waafi Bibi.

His Khulafa : The names of Hazrat's Khulafa are; Hazrat Abul Fadl Aale Ahmad Ache Mia, Hazrat Shah Maseehullah, Hazrat Shah Ainul Haq, Shah Ali Sher, Shah Hafeezullah, Hazrat Shah Raheemullah, Hazrat Shah Saifullah Sahawi, Hazrat Shah Ramadaanullah, Hazrat Shah Molvi Ghulam Muhiyudeen, Hazrat Shah Deedar Ali, Hazrat Shaykh Muhammad Ghaus Gawalyaari, Hazrat Shah Shaamil, Hazrat Shah Khairaat Ali, Hazrat Shah Rasooli, Hazrat Shah Aabid, Hazrat Shah Maajid, Hazrat Shah Izatullah, Hazrat Shah Noorullah, Hazrat Shah Karam Ali, Hazrat Shah Abdur Rasheed, Hazrat Shah Mahfooz, Hazrat Shah Ghulam Rasool, Hazrat Shah Meer Hussain, Hazrat Shah Abdul Ghani, Hazrat Shah Abdul Hakeem, Hazrat Shah Tahqeeq, Hazrat Shah Naseerudeen, Hazrat Shah Zaahid, Hazrat Shah Makan, Hazrat Shah Buzoorgh, Hazrat Shah Deedar Ali (ridwaanullahi ta aala alaihim ajmaeen).

Wisaal : He passed away on a Wednesday, the 14th of Muharram 1198 Hijri after Maghrib Salaah.

Mazaar Shareef : His Mazaar Shareef is in Marehra Shareef

36th Noor

Shamsud'deen Abul
Fadhl Hazrat Sayyid
Shah Aale Ahmed Ache
Mia Marehrwi



His Position In The Silsila : Qudwatul Kaamileen, Abul Fadhl Hazrat Sayyid Shah Aale Ahmed Ache Mia ﷺ is the thirty sixth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyyah Nooriyah.

Birth: He was born on the 28th of Ramadaanul Mubaarak 1160 Hijri.

Name : His name is Sayyid Aale Ahmed and his title is Ache Mia. His father was has Hazrat Sayyid Shah Hamza ﷺ

Prediction of His Birth: Hazrat Saahib ul Barkaat Shah Barkatullah ﷺ said that he would be blessed with a son (descendant) in the fourth generation, who will strengthen the brightness of the Khandaan. He also gave a cloak to his eldest son, Hazrat Sayyiduna Shah Aale Muhammad ﷺ to pass it over to the child. When the Bismillah Khwaani of Hazrat Ache Mia ﷺ was taking place, Hazrat Shah Aale Muhammad, seated him down on his lap and said, ‘This is the child concerning whom my father foretold.’

Education : He attained his education under the watchful eye of his father, and also studied tib (medicine) under the tutorship of Kaleem Nasrullah Saahib Marehrwi.

His Excellence : He was a very powerful Aarif Billah. There was no example to him in Karaamat and knowledge in his time. He was well known for his Mujaahida and Waza’if. He personally took care of his disciples and was an excellent example of the character of the Prophet ﷺ. He showed love to all his disciples, but paid special attention to those who came from Badayoun Shareef. He would often say, ‘Badayoun is our property which was given to us by Huzoor Ghaus-e-Azam ﷺ.’

Once, a person went to the Naqeeb Al Ashraf of Iraq and asked a question relating to the oneness of Allah. He asked him to travel to India and ask his question to Hazrat Shaykh Abdul Aziz Muhadith-e-Delhwi. The man travelled to India and met Hazrat Muhadith e Delhwi. Hazrat answered his query but he was still not fully satisfied.

Hazrat Shaykh Muhadith-e-Delhwi then said that he should travel to Marehrah Shareef and meet with Hazrat Ache Mia ﷺ, as he would get the most satisfying answer from him. Hazrat spent most of his time in Ibaadat. With the exception of his five daily Salaah, he always performed Salaat ul Maaqoos and many other Wazifas and amals. He had a special pattern in his daily life. He would wake up in the third portion of the night, make fresh Wudu and then perform his Tahajjud Salaah.

He then raised his hands and made Dua for prosperity in Deen and for the Maghfirat of those close to him. After this, he would read the Kalima Shareef aloud eleven times. The door of the house would then be closed, and none would be allowed to enter. He would go into his room for a while and then enter the Khanqah Shareef. He would then sit in the company of the dervishes and fulfil their needs, and as a manner of encouragement, he would revise some of their Waza'if. He would then enter the Dargah Shareef, and first make Faateha at the Mazaar of his father. He would then make Faateha at the Mazaar of his beloved mother and all his other forefathers. He would go into the garden, which was adjacent to the Dargah.

He would lay a carpet and sit under a fruit tree. After a while, he would then go into the Khanqah again. This was the open court, where everyone was allowed to present his or her problems and difficulties before him. He trained his disciples with firmness. He very seldom gave Wazifas and amals to ordinary people. Like his predecessors, he assisted those who

needed financial assistance etc, very discreetly. He ate two or three thin rotis with some gravy or moong dhal for lunch. He would then rest for a while (Qailullah). He would then make fresh Wudu and pray his Zuhr Salaah. He would then become engrossed in the recitation of the Holy Quran. He would then go to the Khanqah and read the Wazifa of Duroods.

He would then pray Asr Namaaz at the Musjid and return to the Khanqah. He would go into the Musjid for Maghrib Salaah and then pray the Khatm-e-Khajegaan after Maghrib, and then return to the Khanqah. He would then sit a while with his Khaadims who showed great respect and honour to him. He would then pray his Esha Salaah and the doors would be closed.

Books And Treaties: One of the most famous books written by Hazrat Ache Mia ﷺ is a book called Aa'in-e-Ahmadi, another book was a compilation of Wazifas and special amals. He also wrote the famous Adaabus Saalikeen and the Diwaan Ash'aar.

His Karaamats : Janaab Shaykh Rasool Bakhsh says that once a soldier came to meet Hazrat. He suffered from leprosy and thus stood very far away from Hazrat. Hazrat saw him and called him closer. He said that he was not worthy of coming too close. Hazrat again asked him to come closer. When he came close to Hazrat, Hazrat placed his hand over the area that was affected with white patches and said, '*There is nothing here*' *When the man looked, he found that there was no sign of the illness.*'

It is in Aasaar-e-Ahmadi that a person from Bukhara came to Marehrahs Shareef. He performed Zuhr Namaaz at the Khanqah and then presented himself before Hazrat Ache Mia ﷺ. He said, 'I heard your name and came here to gain spiritual excellence, as I do not have the ability to make Mujaahida etc. I wish to attain this without any striving, and just through

your blessed sight.' Hazrat smiled at him and said, 'You wish to attain such a huge valuable and yet you do not wish to go through any strenuous exercise?'

One person from amongst those seated in the gathering mocked the man and said, '*Do you think that it is some type of sweet, that it can just be put into your mouth?*'

On hearing this, Hazrat said, '*Do not say such a thing. Nothing is far from the Power of Allah.*' Hazrat then gave him a Durood Shareef and asked him to read it. That night, he read the Durood Shareef and was blessed with seeing the Prophet ﷺ in his dream. The man's entire life changed in a few moments. The mystical secrets dawned upon him and he entered the world of Tasawwuf. In the morning, he went to Hazrat Ache Mia ﷺ and said, 'Last night, the Prophet ﷺ said to me, 'after every century, there will be such a person in my Ummah, who will revive my Deen.' He said, 'Huzoor! In this Century, you are that personality.'

Molvi Riyaazudeen Sahawani, the Khalifa of Hazrat Ache Mia ﷺ writes as follows in Gulshan-e-Abraar: A village dweller came to Hazrat and became Mureed. After becoming Mureed, he did not get the opportunity of coming to the Khanqah for a very long time. One year, he managed to present himself at the Khanqah for the Urs of Hazrat Sayyid Hamza ﷺ. The Khanqah was filled with thousands of devotees' and disciples.

The man thought that Hazrat had thousands of mureeds and new groups of people become his Mureed on a daily basis. He thus thought that it was not going to be possible for Hazrat to recognize him. After a while, he managed to reach Hazrat Ache Mia ﷺ and presented his salaam to him and spoke a few words. Hazrat then pointed him out and called him close. He asked about him and about his village.

Hazrat then said, ‘*You take the flock of your fellow villagers with you when you go to graze your own flock. How do you recognize your own flock from those of the others?*’

He answered by explaining the method that is used to differentiate the flocks. Hazrat then said, ‘*Mian! this Faqeer also recognizes his flock in the same way. There is a (spiritual) string of love that is around their necks.*’

Hazrat had a small trunk, which was called Ghala-e-Ghausiyah. He kept his money in this small trunk. He distributed money to the needy, took care of the Khaadims and financed the entire Khanqah, but there was never a shortage in this trunk. This too was a Karaamat of Hazrat Ache Mian ﷺ.

His Children: Hazrat married Fazal Faatima, the daughter of Sayyid Ghulam Ali Salharwi Bilgiraami. He was blessed with a son and a daughter. His daughter passed away on the 11th of Rabi ul Awwal 1196 Hijri and his son Hazrat Saa'in Saahib ﷺ passed away just a few days after his bismillah khwaani due to fever, on the 13th of Rabi ul Awwal 1196 Hijri.

His Khulafa: The actual number of his mureeds is not known, but many have said that Hazrat had approximately two hundred thousand mureeds. Hazrat's Khulafa were all very great personalities. Some of the names of his Khulafa are as follows: Hazrat Sayyid Shah Aale Rasool Marehrwi, Hazrat Peer Baghdad Saahib (descendant of Ghaus-e-Azam radi Allahu anhu), Hazrat Shah Khairaat Ali (grandson of Hazrat Shah Fazlullah Kalpwi), Hazrat Maulana Abdul Majeed Ainul Haq Badayouni, Hazrat Maulana Abdul Majeed Usmani Badayouni, Hazrat Haafiz Sayyid Ghulam Ali Shahjaanpuri, Hazrat Molvi Riyaazudeen Sahsawani, Hazrat Maulana Fakhrudeen Usmani Badayouni, Hazrat Maulana Zikrullah Shah Saahib, Hazrat Sayyid Ahmed Shah Shahjahanpuri, Hazrat Sayyid Shah Meeran Barelv, Hazrat Ghulam Jilani

Badayouni, Hazrat Maulana Abul Hassan Usmani Badayouni, Hazrat Maulana Habeebulah Saahib Abbasi Badayouni, Hazrat Maulana Muhammad Baha ul Haq Abbasi Badayouni, Hazrat Maulana Sayyid Muhammad Ali Saahib Ghulam Darvesh Lucknowi, Hazrat Maulana Fazl Imam Rai Barelv, Hazrat Shah Muhammad Ghulaam Ghaus Badayouni, Hazrat Shah Gul, Hazrat Mia Habeebulah Shah Badayouni, Hazrat Maulana Muhammad Nizaamudeen Saahib Abbasi Badayouni, Hazrat Mia Shah A'lam, Hazrat Maulana Shah Salaamatullah Badayouni Kanpuri, Hazrat Mia Shah Hassan, Hazrat Shah Hussain Mughl, Hazrat Maulana Muhammad Afzal Siddiqi Badayouni, Hazrat Maulana Ghulam Abbas Bardwaani, Hazrat Khaja Kilan Qaazi Suroonj, Hazrat Allama Muhammad Azam Sahsawani, Hazrat Haafiz Muraad Shah, Hazrat Maulana Noor Muhammad, Hazrat Shah Ghulam Qadir, Hazrat Shah Shahabudeen Mast, Hazrat Chaudri Niyaz Ali Marehrwi, Hazrat Maulana Badrudeen Bukhari, Hazrat Maulana Shaykh Ahmed Delhwi, Hazrat Maulana Abdul Jabaar Shahjahanpuri, Hazrat Maulana Abdul Qadir Daghistani, Hazrat Shah Be Fikr, Hazrat Khaja Ghulam Naqshbandi Khan Delhwi, Hazrat Mian Ji Abdul Malik Ansari Badayouni, Hazrat Qaazi Zaheerudeen Siddiqi Badayouni, Hazrat Sayyid Qudrat Ali Shahjahanpuri, Hazrat Shah Najf Ali Shah, Hazrat Sayyid Munawwar Ali Shah, Hazrat Haafiz Muhammad Mahfood Aanola, Hazrat Maulana Abdul Ulaa Farshori Badayouni, Hazrat Shah Ilah Yaar, Hazrat Mian Jee Shahabudeen, Hazrat Sayyid Shah Fazl Ghaus Barelv, Hazrat Hafiz Murad Shah Punjabi, Hazrat Deendaar Shah Rampuri, Hazrat Shah Abdul Haq Shahjanpuri, Hazrat Maulana Ibaadatullah Siddiqi, Hazrat Ne'matullah Shah, Hazrat Luft Ali Shah, Hazrat Shaykh Baarikullah Siddiqi, Hazrat Shaykh Ashraf Ali Ansari, Hazrat Munshi Zulfikaarudeen Badayouni, Hazrat Shaykh Mubaazirudeen, Hazrat Sayyid Rif'at Ali Shah, Hazrat Maulana Qaazi Abdus Salaam Abbasi, Hazrat Qaazi Imam Bakhsh Siddiqi, Hazrat Mia Abdullah Shah Sahraa'ee, Hazrat IsA'lat Khan, Hazrat Sayyid Mahmood Makki, Hazrat Jalaaludeen Purbi, Hazrat Maulana Naseerudeen Uthmani Badayouni and Hazrat Shah Khaamoosh (ridwaanullahi ta aala alaihim ajmaeen).

Gems Of Wisdom

- * Try only to desire the closeness of Allah. If you have attained closeness to Allah, then you have attained everything.
- * Always show respect from your heart, to those, who have a link to the Prophet ﷺ, such as the Sayyids, Masha'ikh, Awliyah and the Ulama.
- * Know that your Peero Murshid is the most exalted for you compared to all the other Shaykhs in the world. Always follow his commands, for they are the commands of the Prophet ﷺ and never look at any of his actions or sayings with contempt.
- * Try to eat less and sleep less, as there is great benefit in this.

Wisaal : He passed away on a Thursday, the 17th of Rabi ul Awwal 1235 Hijri, at the age of 75.

Mazaar Shareef : His Mazaar Shareef is Marehra Shareef. (India)

37th Noor

Khaatimul Akaabir

Hazrat Makhdoom

Sayyid Shah Aal-e-

Rasool

Marehrwi



His Position In The Silsila : Khaatimul Akaabir Hazrat Makhdoom Shah Aale Rasool Marehrwi ﷺ is the thirty seventh Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth: He was born in the month of Rajab 1209 Hijri, in Marehra Shareef.

Name: His name is Aale Rasool ﷺ and his title is Khaatimul Akaabir.

His Father: His beloved father was Hazrat Sayyid Shah Aale Barkaat Sutre Mia ﷺ.

Education: He attained his education from his father and many other great Ulama such as Hazrat Ainul Haq Shah Abdul Majid Badayouni ﷺ, Hazrat Maulana Shah Salaamatullah Kashfi ﷺ, Maulana Anwaar Saahib Farangmahali ﷺ, Hazrat Maulana Abdul Waasi' Sayyidunpuri ﷺ, Hazrat Maulana Shah Noorul Haq Zaraaqi Lucknowi ﷺ.

In 1226, he attained the Khilaafat of the Zaraaqiya Silsila and on the request of Hazrat Ache Mia ﷺ he was enrolled to study Hadith under Hazrat Shah Abdul Aziz Muhadith-e-Delhwi ﷺ. He also studied Tib (medicine) under the guidance of his father, Hazrat Suthre Mia ﷺ.

Shaykh-E-Tariqat: He was Mureed of Hazrat Ache Mia ﷺ and attained Khilaafat from him and from his beloved and blessed father Hazrat Suthre Mia ﷺ.

His Excellence : Hazrat Aale Rasool Marehrwi ﷺ is from amongst the great Masha'ikh of the 13th Century. He served the Ahle Sunnat Wa Jama'at with great sincerity and dedication. His was very kind and generous and always showed love towards the needy and the orphans.

His character and habits were a beautiful example of the Sunnat of the Prophet ﷺ. He always performed his Namaaz in congregation at the Musjid and not a single Tahajjud Salaah of his was ever made Qaza. He was always willing to help others and never revealed the wrongs of people in the presence of others. He would only prescribe those Duas, which are from the Hadith of the Prophet ﷺ. He always dressed in the garb of Ulama. He always presented himself in the Mehfil-e-Meelad, Naat Mehfil, lectures, Qira'at Mehfils etc. He never compromised the Shariah. He was so kind, that whenever anyone asked for money, he would never refuse them. He never performed Imaamat. He always remained a Muqtadi. One Maulana Ainul Hassan Saahib, who was a Saahib-e-Kashf, arrived in Marehrah Shareef. He joined the Namaaz and then left in between Salaah, breaking his Namaaz. After Namaaz, he looked at the Haafiz Saahib who was the Imam and said, ‘Haafiz Saahib, there is no need to go to the market place and buy groceries whilst in Namaaz. How far do you expect us to go with you?’

In other words, he knew of what the Imam was thinking during Salaah. When Hazrat heard Mufti Saahibs, question to the Imam, he became very upset and said, ‘It is better you lead the Namaaz, rather than following Haafiz Saahib everywhere. You yourself are not fully in Salaah, otherwise how would you be able to know what is in the hearts of others.’

His Karaamats: There are various Karaamats of Hazrat, but only a few are being quoted.

Philosophy Of Me’raj: Once, one of Hazrat’s mureeds began to wonder how Rasoolullah ﷺ went for Me’raj in such a short space of time. During this time, Hazrat was performing Wudu. Hazrat asked him to go into his room and bring him a towel.

The man went into the room. He saw a beautiful orchard outside the house. He could not help but to go into the orchard. Whilst walking in the garden, he found himself in a huge city. In the city, he decided to start a business. He married in the same city, and even had children. He lived there for twenty years.

Suddenly, he heard the voice of Hazrat Aale Rasool Marehrwi ﷺ, he found himself at the window once again. He rushed in and took the towel to Hazrat. When he went to Hazrat, he saw that he had just made Wudu and the water was still on his blessed face and his hands were still wet.

The Mureed was astonished by what had happened to him. Hazrat smiled at him and said, ‘Mia, You went there and lived for twenty years and even married, and here, the water of my Wudu has not dried up as yet. I am sure that you now understand the concept of the Me’raj of the Prophet ﷺ.’ Subhaan’Allah!

Present During Hajj: Once Haji Raza Khan Saahib Marehrwi went for Hajj, and after Hajj, he presented himself before Maulana Muhammad Ismail Saahib Muhajir, so that he may become his Mureed.

The respected Maulana said, ‘Why did you not take Bai’at from Hazrat Shah Aale Rasool ﷺ. He was with me a little while ago.’

When Haji Saahib returned to Marehra Shareef, he narrated this incident to Hazrat Aale Rasool ﷺ. Hazrat said, ‘He must have been mistaken. I did not even leave the Khanqah to go anywhere.’

His Children: He married Nisaar Faatima ﷺ, the daughter of Sayyid Muntakhib Hussain Bilgiraami. Almighty Allah blessed him with two sons and three daughters. Their names were, Sayyid Shah Zahoor Hussain Bare

Mia, Sayyid Shah Zahoor Hussain Chotoo Mia, Ansaar Faatima, Zahoor Faatima and Rahmat Faatima (ridwaanullahi ta'aala alaihim ajmaeen).

His Khulafa: Hazrat's Khulafa were all great Giants of their Era. Some of their names are: Hazrat Sayyid Shah Zahoor Hussain, Hazrat Sayyid Shah Mahdi Hassan Marehrwi, Hazrat Sayyid Shah Zahoor Hassan Marehrwi, Hazrat Sayyid Shah Abul Hussain Ahmed-e-Noori, Hazrat Sayyid Shah Abul Hassan Khirqani, Hazrat Sayyid Shah Muhammad Saadiq, Hazrat Sayyid Shah Ameer Haydar, Hazrat Sayyid Shah Hussain Haydar, A'la Hazrat Mujaddid-e-Azam Ash Shah Imam Ahmed Raza Khan Qaadiri Barelví, Hazrat Sayyid Shah Ali Hussain Ashrafi Kichawchwi, Hazrat Qaazi Abdus Salaam Abbasi, Hazrat Shah Ahsaanullah, Hazrat Shukrullah Khan, Hazrat Haji Haafiz Muhammad Ahmed Badayouni, Hazrat Haji Fazl Razaqaq Badayouni, Hazrat Haafiz Mazhar Hussain Badayouni, Hazrat Haafiz Mujahiddeen Siddiqi, Hazrat Mufti Muhammad Shareef Ali Siddiqi, Hazrat Shaykh Munawwar Ali, Hazrat Mufti Muhammad Hassan Khan Barelví, Hazrat Sayyid Shah Tajamul Hussain Qaadiri, Hazrat Molvi Abdur Rahmaan Saahib, Hazrat Qaazi Molvi Shamsul Islam Abbasi Badayouni and Hazrat Molvi Zia'ullah Khan Abbasi Badayouni Barelví (ridwaanullahi ta'aala alaihim ajmaeen).

Gems Of Wisdom : Some of Hazrat's words of wisdom are being presented for the sake of spiritual inspiration:

1. Always respect the Ulama Fuqara and the Miskeen with love an honour. Present whatever you have before them. If they accept it, then all is well, and if they do not accept it, then there is no liability on your behalf.

2. The outer appearance of a Darvesh should be that of Hazrat Imam Azam Abu Hanifa رض and his inner appearance should be like that of Hazrat Hussain bin Mansoor Hal'laaj رض.

3. Before his wisaal, people asked for his final advise, and he said, ‘Obey Allah and Obey His Rasool ﷺ. This is all you need and the salvation for this world and the hereafter is present in it.’

Wisaal : He passed from this world on a Thursday, the 18th of Zulhijjah 1296 Hijri in Marehra Shareef.

Mazaar Shareef : His Mazaar Shareef is in the Khanqah Barkatiyah in Marehra Shareef (India).

38th Noor

*Siraajus Saalikeen
Noorul Aarifeen Hazrat
Sayyid Shah Abul
Hussain Ahmad-e-Noori
Marehrwi*



His Position In The Silsila : Siraajus Saalikeen, Noorul Aarifeen, Shaykh-e-Tariqat, Aalim-e-Shariat Hazrat Sayyid Ash Shah Abul Hussain Ahmad-e-Noori ﷺ is the thirty eight Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth : He was born on the 19th of Shawwal 1255 Hijri (26th December 1839) on a Thursday in Marehra Shareef.

Name : His name is Sayyid Abul Hussain Ahmad Noori ﷺ.

His Father : His Blessed father was Hazrat Sayyid Shah Zahoor Hassan Marehrwi ﷺ.

Family History : On his father's side, his family is Hussaini Zaidi Sayyids from Bilgiraam and from his mother's side, his mother is in the family of Hazrat Sayyid Muhammad Sughra Bilgiraami ﷺ.

His Features : He was of medium height, but he looked taller than everyone around him. He was tan in complexion, had a firm head on strong shoulders. His forehead was very wide. His eyebrows were not very thick. His eyelashes were full, his eyes big and glowing. He had very white and beautiful teeth, a very broad chest, small fingers, broad stomach with a thin line of hair on it. Towards the latter part of his physical life, his back was bent. His heels were small and very beautiful. His walk was very brisk, he never laughed, and rather he smiled. He usually wore a turban and a colourful Kurta, white Naqshbandi pants, a loose hat and sometimes a long Kurta. He wore a shawl around his neck, which took the form of the Laam Alif. He usually wore a white shawl.

Education: When he was two and a half years old, his beloved father passed away. It is for this reason, that he attained all his education under

the care of Hazrat Sayyid Shah Aale Rasool Marehrwi ﷺ. Hazrat Aale Rasool ﷺ taught him his first sabaq (lesson), embraced him, gave him Duas, and then enrolled him into the Farsi (Persian) class. He studied, Persian, Arabic, Fiqh, Tafseer, Hadith, Logistics and numerous other subjects, and received proficiency in every one of them. He studied under many great teachers and even if someone taught him a single thing, he respected that person as his teacher.

Some of his teachers were: Hazrat Mianji Rahmatullah Saahib, Hazrat Jamaal Roshan Saahib, Hazrat Abdullah Saahib, Hazrat Sher Baaz Khan Marehrwi, Hazrat Ashraf Ali Marehrwi, Hazrat Amaanat Ali Marehrwi, Hazrat Imam Bakhsh Marehrwi, Hazrat Sayyid Aulaad Ali Marehrwi, Hazrat Ahmed Khan, Hazrat Molvi Muhammad Sa'eed Uthmani Badayouni, Hazrat Ilahi Khair Marehrwi, Hazrat Haafiz Abdul Kareem Punjabi, Hazrat Haafiz Qaari Muhammad Fayaaz Rampuri, Hazrat Molvi Fazlullah Jalesri, Hazrat Maulana Noor Ahmed Uthmani, Hazrat Mufti Muhammad Hassan Khan Uthmani Barelvı, Hazrat Hakeem Muhammad Sa'eed bin Hakeem Imdad Hussain Marehrwi, Hazrat Molvi Hidaayat Ali Barelvı, Hazrat Molvi Muhammad Turaab Ali Marehrwi, Hazrat Molvi Muhammad Hussain Shah Walayati, Hazrat Molvi Muhammad Hussain Bukhari Kashmeeri, Hazrat Maulana Muhammad Abdul Qadir Uthmani Badayouni (ridwaanullahi ta'aala alaihim ajmaeen).

Hazrat attained Ruhani (mystical) knowledge through the following great personalities: Hazrat Sayyid Ghulam Muhiyudeen, Hazrat Mufti Sayyid Ainul Hassan Bilgiraami, Hazrat Shah Shamsul Haq Tinka Shah, Hazrat Molvi Ahmad Hassan Muradabadi and Hazrat Haafiz Shah Ali Hussain Muradabadi (ridwaanullahi ta'aala alaihim ajmaeen).

Shaykh-E-Tariqat: He is the Mureed and Khalifa of Hazrat Sayyid Shah Aale Rasool Marehrwi ﷺ.

His Excellence : Hazrat Sarkaar Noori Mia ﷺ is a very great Aalim Faadhil, Saint and Sufi. A’la Hazrat Imam Ahmed Raza Khan رحمۃ اللہ علیہ says the following stanza in his praise:

*‘Bartar Qiyaas se he Maqaam-e-Abul Hussain
Sidra se Poocho Rifat-e-Baam-e-Abul Hussain’*

He was blessed with many mureeds who loved and honoured him. Before preparing a person spiritually, he first prepared him in Aqida. He first made sure that the person who wished to be trained knew the proper Aqida of the Ahle Sunnat Wa Jama’at. He wrote books against the bud Mazhab (misled and corrupt sects) such as the shias etc. He was only seven years old, when Hazrat Aale Rasool Marehrwi ﷺ started to train him spiritually. He kept fast from the age of seven and for eighteen years, he remained in the Zikr of Allah. He was very firm on the Shariah and this can be seen from his writings. Like the rest of his family, he was also a great Imam of Tasawwuf. From childhood, Hazrat Aale Rasool ﷺ set him on the path of Tasawwuf and Hazrat’s wife would always ask Hazrat to go easy on him. Hazrat Aale Rasool ﷺ would then say, ‘Let him be. What need does he have for comfort and relaxation? He is something else, and he is to become something else. He is one of the Qutbs from the seven Qutbs whom Hazrat Bu Ali Shah Qalandar and Hazrat Shah Badiudeen (radi Allahu anhum) informed us, and he is the seal of this chain of Qutbs.’ [Tazkira-e-Noori pg 55/56]

Spiritual Blessings : Hazrat Noorul Aarifeen ﷺ attained spiritual blessings through the following Ambia-e-Kiraam:

The Beloved Rasool ﷺ. He embraced and shook the blessed hands of the Prophet ﷺ. He attained spiritual blessings from Hazrat Moosa ﷺ, Hazrat Esa ﷺ and Hazrat Sulaiman ﷺ

He attained blessings from the following Awliyah Izaam :

Hazrat Ghaus-e-Azam Jilani ﷺ

Hazrat Khaja-e-Khajegaan Khaja Mu'eenudeen Chishti ﷺ

Hazrat Zunoon Misri ﷺ

Hazrat Khaja Uthman Haarooni ﷺ

He also made Ziyaarat of all the Awliyah Allah of Marehra Shareef

He was a very pious and patient personality. His son Hazrat Sayyid Muhiy'udeen Jilani ﷺ passed away as a child, but he remained patient. When he would become very ill, he never complained. All that saddened him was that he was not able to go to the Musjid in his illness. Sarkaar Noori Mia ﷺ was also a very kind and generous personality. He never turned away any one who asked for any assistance. He always gave those in need more than they requested. He preferred old things for himself, but gave his Khaadims the best of everything. He would give his blanket, clothing, shawls etc. to those in need. He would always say that he intended to give it away, so that the person receiving it did not feel uncomfortable. He used to say, ‘Keep away from a miser. The best way to do this is to ask him for some money. In this way, he will always avoid you.’

Once a person presented Hazrat Noori Mia ﷺ with a beautiful watch. Hazrat's son preferred the watch and thought that he would take it from Hazrat a little later. When he asked for the watch in the afternoon, Hazrat said, ‘I already gave the watch away. Why did you not take it when you saw that I had it with me?’ He never gathered any valuables. He always distributed it amongst others.

He always hid the wrongs of those around him. He never embarrassed anyone or hurt his or her feelings. One of his Khaadims was seen taking money from Hazrat's pen case. Those who saw him informed Hazrat of

this. When Hazrat asked about the money in the box, he said that it was possible the muakils who frequent Hazrat's place must have taken the money. Hazrat said, 'I think you are probably right. I will call all the muakils together, find the thief and punish him.' The Khaadim was very afraid when he heard this, so he discreetly put the seventy rupees that he had taken, back into the pen case. He then came to Hazrat and said that the money was in the pen case. Hazrat smiled at him and said, 'Mia, it seems that the muakil got scared. It's a good thing that he returned the money, if not tonight we would have caught and punished him.' [Tazkira-e-Noori Pg.106/107]

He always showed love to those who were Sunni Sahihul Aqida. If he befriended any person, it was for the sake of Allah and His Rasool ﷺ and if he shunned anyone, it was for the sake of Allah and His Rasool ﷺ.

Love For Huzoor Ghaus-E-Azam ﷺ : He had true love for Huzoor Ghaus-e-Azam Jilani ﷺ. He used to always say that the Barkaati Khandaan are very close to Huzoor Ghaus-e-Azam ﷺ and those linked to them will never be troubled anywhere he went. He would always quote the following words of Shaykh-e-Akbar Hazrat Muhiyudeen Ibn Arabi ﷺ, '*One woman cannot be the wife of two men and one Taalib cannot be the Mureed of two persons.*'

He would say, 'The first and last stages in the path of Sulook are the Peer. Until this is not present, there is nothing. One who is shunned from one door will find that his path is closed. What shortage is there in our house, that we may have a need to go elsewhere?

Some of our own have taken Bai'at with others, and this has caused them numerous hardships, and then they say that someone has cursed them. Never! We do not even think of doing such things. What can we do? Some

of the Akaabireen of our Khandaan are so close to Huzoor Ghaus-e-Azam ﷺ that they do not wish for any of those linked to us to be disgraced or insulted. Thus, whomsoever insults this family, he will be disgraced, since we are Qaadiri by nine generations and this honours us.

We claim that those that are linked to us, least of all will never be harmed through the hands of a Faqeer of another Khandaan, and no matter what his life may be, but towards the end of his life, he will be given the opportunity to repent, and his end will be good, for this is a very great Court.' His daily life and routine was an example of his pious predecessors. He always read Namaaz in Jama'at in the Musjid and never made Imaamat. He always made others Imam (those who were worthy of Imaamat). He spent a lot of time reading Wazifas and striving in the path of Allah (Mujaahida).

He always ate in Wudu and all those present at the time would be requested to join him during a meal. He used to eat paan. After paan, he immediately gargled his mouth. He used to also spend time reading and studying books of the pious predecessors. He always read Dalaa'il Khairaat Shareef and Hisn Hasin (Wazifa Kitaab). He ate very little food after Maghrib Salaah and would then prepare for Esha Salaah. He gave advice to those present after Namaaz-e-Esha.

Books And Treaties : The list of books written by Sarkaar Noori Mia is very lengthy. The names of a few books are being quoted for the sake of barkat: Ishtiaar-e-Noori, Tahqeeqaat Taraweeh, Daleelul Yaqeen min Kalimaatil Aarifeen, Aqeeda Ahle Sunnat, Salaat ul Ghausia, Salaat-e-Mueeniyyah, Salaat-e-Naqshbandia, Salaat-e-Saabiria and Asraar Akaabir Barkaatiyah.

Poetry : Hazrat was also a very dynamic poet and everything that he wrote, was in the love of Rasoolullah ﷺ. Some Stanzas written by him are:

*Door Ankho se he aur dil me he Jalwa Unka
Saari Dunya se NirA'la he ye pardah Unka
Dil ki Aankho se kare Koyi Nazaara Unka
Nigah deeda-e-Zaahir se he parda Unka*

*Nigaho me sub he jo pardhe me too he
Chupe sub Nazar se ke too roo baroo he
Khudi kajo pardah Uthe to bataa de
Na hum aur kuch he na kuch aur tum he*

His Karaamats : Hazrat Sarkaar Noori Mia ﷺ was definitely a Saahib-e-Karaamat. His greatest Karaamat was without doubt, his firmness on the Shariah. Hazrat Saahibzaada Sayyid Hussain Haydar and Saahibzaada Hakeem Sayyid Aale Hussain heard the following narration from Doctor Muhammad Naasir Khan Marehrwi: Once a man came to the doctor who was in Eta and asked him to do a house call as one of his relatives was very ill. He even paid the fee in advance. The doctor then went with him to visit the patient. After a while, the man took Doctor Naasir towards a river that was in a very secluded area. The man gave a sign and the Doctor found himself surrounded by bandits. A group of bandits were aware that he had a large sum of money with him, and thus tricked him. They took all his money and belongings and then intended to kill him and throw him into the river. The Doctor did not know what to do. All he could think of was Hazrat Noori Mia ﷺ. He said, 'For Allah! Assist me and protect your disciple from these bandits.' He then turned and saw that Hazrat was walking towards the bandits. He asked the doctor not to fear as he was now there. When the bandits saw Hazrat, they fled into the jungle. The

Doctor says that Hazrat then asked him to follow him home. They took just a few steps and the Doctor found that he was already home. The next morning when he went to meet Hazrat, Sarkaar Noori Mia said, ‘Alhumdulillah the end result was good. Do not be uncomfortable and that which you have witnessed, should not be mentioned to anyone.’ (*This was only mentioned after Hazrat’s wisaal*)

Ajmer Shareef: Maulana Ghulam Shabar Badayouni narrates the following incident in Tazkira-e-Noori: Hazrat took a group of his mureeds with him to Ajmer Shareef for the Urs of Sultaanul Hind Hazrat Khaja Ghareeb Nawaaz ﷺ. On the fifth of Rajab, Hazrat said, ‘I have been authorized from Hazrat Khaja Ghareeb Nawaaz ﷺ that all those of you with me may present your special requests in writing to me and I shall arrange for your requests to be sent to Hazrat Khaja Ghareeb Nawaaz ﷺ and you will be given the appropriate command as per your request.’ One of the Khaadims’ asked how the requests would reach Sultaanul Hind, and Hazrat Noori Mia ﷺ informed him that there were Jins that were appointed to do certain chores at the Darbaar. Hazrat then gave all the written requests to Hafiz Nazrullah Saahib Badayouni and said, ‘*Go to the eastern and southern corner of the Mazaar, where there is a well. There, a person will ask for the letters. Present it to him and leave.*’ The Khaadim who had asked Hazrat about the letters was curious and he felt that if he followed the Haafiz Saahib, he would have the opportunity to see one of the special Khaadims of Hazrat Khaja Ghareeb Nawaaz ﷺ. He thus followed the Haafiz Saahib very closely, but when he came close to the well, a huge crowd of people caused him to lose sight of the Haafiz Saahib for a few moments. He then rushed forward and saw the Haafiz Saahib returning without any letters in his hand. The Khaadim asked about the letters and the Haafiz Saahib said, ‘*Do not joke with me. Just a little while ago you came to me and said that Hazrat had asked for the letters, so I handed them over to you.*’ When the Khaadim heard this, he was astonished. They returned to

Hazrat Noori Mia ﷺ and Haafiz Nazrullah explained what had happened to him. Hazrat then asked the Khaadim if he had gone along with Haafiz Nazrullah, and he acknowledged that he had. Hazrat said, ‘*Then whatever happened was due to you. Tell me, what was your intention?*’ The Khaadim explained his intention. Hazrat Sarkaar Noori Mia ﷺ then said, ‘*It is the great blessing of Sultaanul Hind Khaja Ghareeb Nawaaz upon this Faqeer. There are many Faqeers like me who come here and take their annual orders, but Alhumdulillah, a few of us are blessed with this unique permission, that we present the requests of our disciples to Hazrat.*’ After three days, all those who wrote requests had them returned, with their orders written on the requests.

Marriage : He married the daughter of his uncle Hazrat Chotoo Mia ﷺ. After her demise, he married the daughter of Hazrat Sayyid Muhammad Haydar. She was the granddaughter of Hazrat Sayyiduna Aale Rasool ﷺ. Hazrat had no children.

Khulafa : Some of Hazrat Sarkaar Noori Mia’s ﷺ Khulafa are: Mujaddid-e-Azam Sarkaar A’la Hazrat Imam Ahmed Raza Khan, Hazrat Shah Mahdi Hassan, Hazrat Sayyid Shah Zahoor Haydar, Hazrat Haji Sayyid Shah Hassan, Hazrat Sayyid Ibn Hassan, Hazrat Haji Sayyid Shah Isma’eel Hassan, Hazrat Sayyid Shah Irtida Hussain Peer Mia, Hazrat Sayyid Muhammad Ayub Hassan, Hazrat Nawaab Mu’eenudeen Khan, Hazrat Sayyid Ishaaq Hassan, Hazrat Sayyid Iqbal Hassan, Hazrat Sayyid Fazal Hussain, Hazrat Hakeem Sayyid Aal-e-Hassan, Hazrat Maulana Muhammad Ata’ullah Khan, Hazrat Maulana Muhammad Jameeludeen, Hazrat Maulana Hakeem Muhammad Abdul Qayoom, Hazrat Maulana Qaazi Musheerul Islam Abbasi, Hazrat Maulana Ghulam Hussain, Hazrat Muhammad Jafar Khan Aarif Shah, Hazrat Maulana Muhammad Taahirudeen, Hazrat Maulana Mushtaq Ahmed, Hazrat Sikandar Shah Khan, Hazrat Hakeem Inaayatullah Barelvvi, Hazrat Sayyid Muhammad Ibraheem Mia, Hazrat Shah Husaamul Haq, Hazrat Qaazi Hassan Shah, Hazrat Mia Muhammad

Ramadaan Shah, Hazrat Maulana Bukhari, Hazrat Mulla Tufail Muhammad, Hazrat Haji Sayyid Muhammad Ali Naqwi, Hazrat Haji Maulana Ataa Muhammad, Hazrat Haafiz Muhammad Sirraajudeen, Hazrat Shah Talqueen Shah, Hazrat Maulana Sayyid Muhammad Nazeer, Hazrat Muhammad Abdul Ghani, Hazrat Mufti Azeezul Hassan, Hazrat Sayyid Shah Fakhr A'lam, Hazrat Mulla Sayyid Ahmed Shah, Hazrat Nawaab Sayyid Yahya Hassan Khan, Hazrat Maulana Shah Haafiz Muhammad Umar, Huzoor Sayyidi wa Murshidi Taajedara-e-Ahle Sunnat Qutb-e-A'lam Ghausul Waqt Huzoor Mufti-e-Azam Hind Ash Shah Imam Mustafa Raza Khan Qaadiri Barelví, Hazrat Ameenudeen, Hazrat Shaykh Ashraf Ali, Hazrat Maulana Muhammad Aadil, Hazrat Shah Abdul Aziz, Shaykh Karaamat Hussain, Hazrat Sayyid Ahmed Hussain, Hazrat Nawaab Rustum Ali Khan, Hazrat Maulana Abdur Rahmaan Delhwi, Hazrat Maulana Haafiz Muhammad Ameer, Mufti Muhammad Hassan Khan, Hazrat Haji Sayyid Abdullah, Mufti Ahmed Hassan Khan, Hazrat Maulana Muhammad Siddique, Hazrat Maulana Siraajul Haq, Hazrat Maulana Riyaazul Islam, Hazrat Maulana Ghulam Qaneer, Hazrat Maulana Haafiz Ijaz Ahmed, Hazrat Maulana Abdul Hai Saahib, Hazrat Maulana Ataa Ahmed, Hazrat Maulana Ghulaam Sadaat, Hazrat Maulana Muhammad Noorudeen, Hazrat Kifaayatullah Khan, Hazrat Maulana Mufti Azeezul Hassan Barelví, Hazrat Maulana Mufti Badrul Hassan, Hazrat Maulana Ghulam Shabar Badayouni, Hazrat Meer Shah Aligarhi and Hazrat Ameenudeen Khan Meerati (ridwaanullahi ta'aala alaihim ajmaeen).

Gems Of Wisdom :

1. Stay away from a miserly person
2. Stay away from budmazhabas as this courses weakness in faith
3. To eat meat continuously for forty days causes hardness of the heart
4. He says that there are ten things that a person must do to attain true

fear of Allah:

- a. Keep the tongue in control
- b. Stay away from backbiting
- c. Do not look down on anyone;
- d. Do not look at strange women;
- e. Always speak that which is true and just;
- f. Always acknowledge the Grace and Bounties of Allah;
- g. Spend your wealth and your belongings in the path of Allah;
- h. Do not only wish good for yourself;
- i. Be punctual in your five daily Namaaz;
- j. Respect the Sunnat of the Prophet ﷺ and the consensus of the Believers (which is righteous).

Wisaal : He passed from this world on the 11th of Rajab 1334 Hijri (31st August 1906)

Mazaar Shareef : His Mazaar Shareef is in Marehra Shareef (India).

39th Noor

*Shaykh ul Islam Wal
Muslimeen Has'saanul
Hind, Mujaddid-e-Deen-
o-Millat, A'la Hazrat Ash
Shah Imam Ahmed
Raza Khan*



His Position In The Silsila : Shaykh ul Islam wal Muslimeen, Aayat min Ayatullah, Has'saan-e-Zamaa, Burhaanul Awliyah, Haami-e-Sunnat, Qaami-e-Bid'at Mujaddid-e-Deen-o-Millat A'la Hazrat Ash Shah Imam Ahmed Raza Khan Qaadiri Barakaati ﷺ is the thirty ninth Shaykh of the Silsila Aaliyah Qaadiriyyah Barkaatiyyah Razviyyah Nooriyah.

His Birth: Imam Ahmed Raza Khan ﷺ was born on a Monday, the 10th of Shawwal 1272 A.H. (14th June 1856), at the time of Zuhr Salaah in a place called Jasoli, which is in the city of Bareilly Shareef, India. A few days before the birth of Imam Ahmed Raza Khan ﷺ, his father, Allama Maulana Naqi Ali Khan ﷺ, had a wonderful dream. He immediately disclosed this dream to his father, Allama Maulana Raza Ali Khan ﷺ, who interpreted this dream by saying: *'This is a sign that you are going to be the father of a child, a male, who will grow up to be pious and knowledgeable. His name will gain prominence from East to West.'*

This was the good news that was given to Allama Maulana Naqi Ali Khan ﷺ concerning the birth of none other than the ‘emerald from amongst the Treasures of Almighty Allah’, the ‘sweet-scented rose from the fragrant garden of the Holy Prophet ﷺ’, Imam Ahmed Raza Khan ﷺ.

His Name : The name that was given to him at birth was the beautiful name ‘Muhammad’. The name corresponding to that year of his birth was ‘Al Mukhtar’. His grandfather, a great Scholar of the Ahle Sunnah Wa Jamaah, Allama Maulana Raza Ali Khan ﷺ, also gave the young child the beautiful name of ‘Ahmed Raza.’ It was by this name that he was famously known. Much later in his life, A'la Hazrat ﷺ added the title ‘Abdul Mustafa’ to his name signifying his great love and respect for Sayyiduna Rasoolullah ﷺ.

Illustrious Family History : Imam Ahmed Raza Khan Al-Qaadiri, was the son of Allama Maulana Naqi Ali Khan, who was the son of Allama Maulana Raza Ali Khan, who was son of Allama Maulana Mohammed Kaazim Ali Khan, who was the son of Allama Maulana Shah Mohammed Azam Khan, who was the son of Allama Maulana Sa'adat Yaar Khan, who was the son of Allama Maulana Sa'eedullah Khan (radi Allahu anhum ajma'in). The great forefathers of A'la Hazrat ﷺ migrated from Qandhar (Kabul) during the Mogul rule and settled in Lahore. Allama Maulana Sa'eedullah Khan, the first forefather of A'la Hazrat held a high government post when he arrived in the Indo-Pak sub-continent. His son, Allama Maulana Sa'adat Yaar Khan ﷺ, after gaining victory in the city of Ruhailah, was elected as the Governor of that city. Allama Maulana Hafiz Kaazim Ali Khan, the son of Maulana Mohammed Azam Khan (radi Allahu anhum), was a Revenue Officer in the city of Badayoun. His son, Allama Maulana Raza Ali Khan ﷺ, the illustrious grandfather of A'la Hazrat ﷺ, did not serve in the Government. It was from this generation that the heads of the family began to adopt Tasawwuf as their way of life.

His Piety : Another incident which happened in the Month of Ramadaan also shows A'la Hazrat's ﷺ piety and fear of Allah. Fasting was not Fard (obligatory) upon him because he was still a child, but on that day he intended to keep fast. It should be known that for a little child to keep fast in India during the summer season was very difficult. The average temperature on a summer's day rises to approximately 45 degrees Celsius. On that day, the heat of the sun was intense. Hazrat Allama Naqi Ali Khan ﷺ took his young son, A'la Hazrat ﷺ, into a room where sweets were kept. He closed the door and said, 'There, eat the sweets'. A'la Hazrat ﷺ replied that he was fasting. His father then said, 'The fasting of children is always like this. The door is closed and no one is looking. Now you may eat.' On hearing this, the young A'la Hazrat ﷺ respectfully said, 'By Whose command I am fasting, He is Seeing me.' On hearing this answer

from a little child, tears began to flow from the eyes of Hazrat Allama Naqi Ali Khan رض. He then left the room with A'la Hazrat رض.

His Features : He was a very handsome personality. He had very beautiful eyes, a broad forehead which always shone brightly, a bright and handsome face, firm nose, a very beautiful voice, a broad chest filled with the knowledge and wisdom of Deen, beautiful feet which were firm on the Seeraat-e-Mustaqueem.

A'la Hazrat's First Lecture : Sayyiduna A'la Hazrat رض delivered his first lecture at the age of 6 years. It was during the glorious month of Rabi-ul-Awwal. A'la Hazrat رض stood on the Mimbar (Pulpit) and delivered a lecture before a very large gathering which also consisted of Ulama. His lecture lasted for approximately 2 hours. A'la Hazrat رض spoke on the Wilaadat (Birth) of Sayyiduna Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ. He brightened the hearts of the listeners with the love of Sayyiduna Rasoolullah صلی اللہ علیہ وسالہ وآلہ وسالہ.

The people listening were thoroughly impressed by the maturity and eloquence of this lecture which was being delivered by a 6 year old child!

His Intelligence As A Child : A'la Hazrat رض was so gifted and intelligent that there was no need for him to study beyond the fourth Kitaab of his course under the tutorship of any of his teachers. He studied the remaining Kitaabs by himself and used to later ask his teachers to test him. Once, his teacher asked him, ‘Mia! Are you a Jinn or a human being? It takes me much time to teach a lesson, but it does not take you much time to learn the same lesson.’ A'la Hazrat رض answered, ‘Praise be to Allah that I am a human.’

At the age of 10, when he was studying the Kitaab, ‘I'lm-us-Thuboot’, under the guidance of his father, he noticed a few objections and answers

of his father on the side of the page. A'la Hazrat ﷺ studied this book carefully and wrote such a well-explained footnote that even the need for an objection was ruled out. His father came across his research on that objection. He was so delighted that he stood up and held the young A'la Hazrat ﷺ to his heart and said, 'Ahmad Raza! You do not learn from me, but you teach me.'

An Astonishing Event During Childhood : At the age of 3, A'la Hazrat ﷺ was once standing outside the Raza Musjid in Bareilly Shareef. An 'unknown' person, attired in an Arabian garb, approached him and spoke to him in the Arabic language. Those who were present and witnessed this incident heard the young A'la Hazrat ﷺ converse with this person in pure Arabic. They were surprised. The person who spoke to A'la Hazrat ﷺ was never seen again in Bareilly Shareef!

Commencement of Islamic Education: During A'la Hazrat's ﷺ 'Bismillah Khwaani' or 'Commencement of Islamic Education' a very strange incident occurred. His respected teacher asked him to read the Tasmiyah, and then told him to read 'Alif, Baa, Taa, . . .' A'la Hazrat ﷺ began reading the 'Alif, Baa, Taa, . . .' until he came to the word 'Laam Alif' at which point A'la Hazrat ﷺ became silent. When his teacher asked him once more to read 'Laam Alif' he remained silent. The teacher instructed him, 'Say, Laam Alif.' Sayyiduna A'la Hazrat ﷺ, then replied, 'I have already read them earlier on. What need is there for me to repeat it?'

Hazrat Allama Raza Ali Khan ﷺ who was witnessing this incident said, 'Son! Listen to what your Ustad is saying.' Upon further reflection, Hazrat Allama Raza Ali Khan ﷺ realised the reason for the objection of the young A'la Hazrat ﷺ. It was because the teacher was teaching A'la Hazrat ﷺ the lesson on single alphabets. A'la Hazrat ﷺ felt that how was it

possible that a complete word like ‘Laam Alif’ should be found in such a lesson that only dealt with single alphabets!

Hazrat Allama Maulana Raza Ali Khan ﷺ knew that it was a very delicate matter that could not be understood by a child. Nevertheless, he explained, ‘Son! It is true that which you are thinking of. But the Alif which you had earlier read, in reality, is Hamza and this which you are reciting now is Alif. The Alif is always Saakin and one cannot commence with an alphabet which is Saakin. Therefore, it is for this reason that the alphabet Laam is brought before the Alif.’

When A’la Hazrat ﷺ heard this answer, he replied, ‘If that be the case, then any other alphabet could be joined to the Alif. Why the Laam?’ Maulana Raza Ali Khan ﷺ, out of sheer happiness and excitement, embraced the young A’la Hazrat ﷺ and made Dua for him. He then explained the answer to A’la Hazrat ﷺ in the following brilliant manner: ‘When we look at both of them, they both appear to be very much alike, since they are both empty. Even when writing them together they look very much alike. In regard to their qualities, then Laam is the heart of Alif and Alif is the heart of Laam.’ In doing this, Hazrat Allama Maulana Raza Ali Khan ﷺ was in reality opening the doors and the treasures of knowledge and spiritual insight to the young A’la Hazrat ﷺ.

A’la Hazrat ﷺ was only 4 years old when he completed the recitation of the Holy Quran. Due to the extraordinary intelligence bestowed upon him by Almighty Allah, A’la Hazrat ﷺ completed his Islamic education at the very young age of 13 years, 10 months and 5 days. A’la Hazrat ﷺ states that, *‘I completed my religious education during the middle of the month of Sha’baan in the year 1286 A.H. I was 13 years, 10 months and 5 days old at that time. It was also at this time that Salaah became Fard upon me and I began to have great interest in the Laws of Shariah’*. [Al Ijaazatur Radawiyya]

A'la Hazrat ﷺ gained his basic knowledge at home. He later continued his studies under the guidance of certain noted teachers. He studied under his father, Hazrat Allama Maulana Naqi Ali Khan ﷺ. He completed his primary education under the tutorship of Janaab Mirza Ghulam Qaadir Baig. A'la Hazrat ﷺ also studied under the guidance of the following luminous personalities :

1. Hazrat Maulana Abdul Ali Rampuri ﷺ
2. Shaykh-e-Kabeer, Hazrat Allama Syed Shah Abul Hussain Ahmed Noori ﷺ
3. Shaykh-e-Tariqah, Hazrat Allama Shah Ale Rasool Mahrahrewi ﷺ
4. Shaykh Ahmed bin Zaini Dahlaan Makki ﷺ
5. Shaykh Abdur Rahmaan Makki ﷺ
6. Shaykh Hussain bin Saleh Makki ﷺ

A'la Hazrat's First Fatawa: In a letter sent to his illustrious Khalifa, Malikul Ulama, Hazrat Maulana Zafrud'deen Bihari, A'la Hazrat ﷺ wrote, 'With the Grace of Almighty Allah, this servant wrote his first Fatwa at the age of 13. It is also at this age that I completed my religious education and gained a certificate of proficiency in this field. On this day, a question was put forward to me as to whether milk, if reaching the belly of a child, would prove fosterage or not? I replied that even if milk reached the child's belly, either through the nose or mouth, fosterage would be proven, therefore, making it Haraam upon the child to marry this Women.' [Al Malfooz, Part I Pg.12]

His father was so amazed and delighted by this in-depth reply that he assigned the young A'la Hazrat ﷺ the task of issuing Fatwas (Islamic Verdicts). For many years, thereafter, A'la Hazrat ﷺ fulfilled this very important duty with absolute dignity and responsibility. A'la Hazrat ﷺ answered hundreds of Fatawa daily. They came to him in Arabic, Urdu, Persian, English and many other languages.

His Marriage And Blessed Children: In the year 1291 A.H. (1874), A'la Hazrat ﷺ married Sayyidah Irshaad Begum ﷺ who was the beloved daughter of Shaykh Fadhl Hussain Sahib. He was 18 years old at the time of his Nikah.

Almighty Allah blessed A'la Hazrat ﷺ with 7 beautiful children - 2 sons and 5 daughters. Both his sons became distinguished Islamic Scholars and great Awliyah Allah. His sons were Hujjatul Islam Maulana Haamid Raza Khan and Ghausul Waqta Huzoor Mufti-e-Azam Hind (radi Allahu anhum).

Branches Of Knowledge Attained At His Father's Feet : A'la Hazrat ﷺ became proficient in the following branches of knowledge at the feet of his father: Tafseer of the Holy Quran, Tashreeh of Ahadith, Principles of Ahadith (Usool-e-Hadith), Islamic Jurisprudence (All Four Schools of Thought), Principles of Jurisprudence (Usool-e-Fiqh), Dialectics, Quranic Commentary, Principles of Belief, Principles of Debate, Arabic Syntax, Principles of Rhetoric, Language Usage of Metaphors, Science Dealing with Rhetoric, Logistics, Debates, Philosophy and Politics, Rhetoric Devices, Physics, Mathematics, Physical Engineering. In the book, 'Al Ijaazat ul Mutay'yanah', on page 22, A'la Hazrat ﷺ has said the following in connection with the above mentioned twenty branches of knowledge. He says, 'I learnt these twenty branches of knowledge, personally at the feet of my father'.

Other Branches Of Knowledge Attained From Various Ulama : He learnt Quranic Recitation, Correct Recitation with Tajweed, Mysticism, Mystical Initiation, Islamic Ethics, Names of Narrators of Ahadith, Biography of the Holy Prophet ﷺ, Islamic History, In-depth Study of Arabic and Literature. A'la Hazrat ﷺ states: 'These ten branches of knowledge, I achieved at the feet of the following teachers: Shah Ale Rasool Mahrarrewi, Maulana Naqi Ali Khan, Shaykh Ahmed Bin Zain Dahlaan

Makki, Shaykh Abdur Rahmaan Makki, Shaykh Hussain Bin Saleh Makki, Shah Abul Hussain Ahmed Noori (Alaihimur Rahma).

Branches of Knowledge Attained without the Assistance of Any Teacher:
A'la Hazrat ﷺ learnt Arithmetic, Algebra, the Twelve Branches of Mathematics, Modern Astronomy, Science of Inheritance, Science of Prosody, Astronomy, Science of History, Prose in Hindi, and Prose in Persian, In-depth Study of Arabic and In-depth Study of Plain Persian Writing. When A'la Hazrat ﷺ was questioned about his amazing capabilities in solving intricate and confusing Mathematical theories, and as to who his mentor was, he replied, 'I did not have a teacher in this field. Whatever you see, I achieved within the four walls of my room. This is indeed through the Grace of Sayyiduna Rasoolullah ﷺ.' [Al Mizaan, Pg. 34]

Proficiency In Over Fifty Branches Of Knowledge : If we study the life of A'la Hazrat ﷺ, we will discover that his proficiency in various subjects total over fifty four branches of knowledge. Is it possible today, to find an Islamic scholar or even a non-Muslim professor, scientist, educationist or a Nobel Prize owner who possesses such qualifications? Definitely not!

Translation and Commentary of the Holy Quran: Many people have translated the Holy Quran into the Urdu language, but the translation of the Holy Quran presented by A'la Hazrat ﷺ called 'Kanz ul Imaan' is proven to be the most unique translation in the Urdu language. In his translation one sees that A'la Hazrat ﷺ used only those words in his translation that are worthy for the Attributes and Qualities of Almighty Allah and of His beloved Rasool ﷺ. It is said that the translation of the Holy Quran by A'la Hazrat ﷺ is not merely a literal translation, but is also the commentary of the Holy Quran. In the words of Hazrat Sayyiduna Muhadith-e-Azam Hind ﷺ, 'It is not just the Translation of the Quran, it is

the Quran.'

We have taken just one example of a Verse from the Holy Quran that has been translated by various persons and compared it with the beautiful translation of A'la Hazrat ﷺ. We have taken Sura 93, Verse 7 as an example:

- (1) 'And he found you lost on the way and he guided thee.' Translation by Mohammad Asad
- (2) 'And found thee groping so he showed the way.' Translation by Muhammad Ali Lahori Qadiani
- (3) 'And He found you uninformed of Islamic laws so he told you the way of Islamic laws.' Translation by Ashraf Ali Thanwi
- (4) 'Did he not find thee erring and guide thee.' Translation by Arberry
- (5) 'And saw you unaware of the way so showed you the straight way.' Translation by Fatheh Muhammad Jalledhri
- (6) 'And he found thee wandering and He gave thee guidance.' Translation by Yusuf Ali

Now that we have examined six different translations of Sura 93, Verse 7, let us examine the difference and the uniqueness of the translation of Sayyiduna A'la Hazrat ﷺ:

'And He Found You Self Engrossed In His Love Therefore Gave Way Unto Him'

Look at the uniqueness and the caution that is present in this translation of Imam Ahmed Raza Khan ﷺ! He abstained from using those words that may cause any disrespect to the dignity and personality of the Holy Prophet ﷺ!

Due to the vast amount of time A'la Hazrat ﷺ spent in compiling books on Fiqh and various other topics, it was not possible for him to compile a

complete commentary of the Holy Quran. However, a few learned scholars have stated that if all the books of A'la Hazrat ﷺ have to be brought together then there is a great possibility that a complete commentary of the Holy Quran may be compiled. Like his translation of the Holy Quran, they have said that his Tafseer will also be exceptional.

Authority In The Field Of Ahadith : Imam Ahmed Raza Khan ﷺ was also a great authority of his time in subjects of Ahadith and Usool-e-Ahadith. He knew the names of almost every Hadith narrator. When he was questioned concerning details of a certain narrator, he was able to give a complete biography of the narrator. When he studied any Hadith he was able to explain the type of Hadith, its benefits and the reasons behind that Hadith.

A Great Jurist Of His Time : Fiqh (Islamic Jurisprudence) is that branch of knowledge that is derived from the Holy Quran and the Ahadith of Sayyiduna Rasoolullah ﷺ. Only that person can be a proper Jurist who is well-versed in both the Holy Quran and the Ahadith of Rasoolullah ﷺ. He must also be well-versed in and all the other important branches of knowledge, such as Tafseer, Logic, Philosophy, Translating, and many other branches of knowledge. Sayyiduna A'la Hazrat ﷺ was regarded as the greatest Jurist of his era. He was totally proficient in the field of Fiqh and received acceptance by the great Ulama of the East and the West. The greatest proof of his position and status in the world of Fiqh can be understood from his answers concerning the Shariat-e-Mustafa ﷺ, which was compiled into 12 large volumes, comprising of approximately 12 000 pages to form the famous book, 'Fatawa Razviyah' which is used in every Darul Ifta (Fatawa Departments) around the world today.

His Knowledge Of Philosophy And Science : Imam Ahmed Raza Khan ﷺ was a great Scientist and Philosopher. He understood Science and

Philosophy better than anyone in his time. He was a master of Ancient and Modern Sciences. He proved through research that various concepts of the modern day science are illogical and against the theories of the Holy Quran and the Ahadith. A'la Hazrat ﷺ wrote many books on Science and Physics. One of his famous books, 'Fauze Mubeen Dar Harkate Zameen,' using the Holy Quran as its guidelines, proves that the earth is not rotating but is stationary.

A Mathematical Genius : A'la Hazrat ﷺ was also a great Mathematician. He used to solve the most difficult mathematical problems in a short space of time. His authority in the field of mathematics will leave modern-day mathematicians wide-mouthed. Algebra, Geometry, Calculus, Logarithms, and other branches of Mathematics which are normally handled with great difficulty even by mathematics students, seemed like ordinary addition and subtraction to A'la Hazrat ﷺ!

Once, Sir Zia'ud'deen, a famous Mathematician, was in a predicament with regards to part of his research in the mathematical field. He had to go to Berlin in Germany to seek a solution to this intricate problem. It so happened that a certain Maulana from the famous Aligarh University advised Sir Zia'ud'deen to visit A'la Hazrat ﷺ to seek a solution to his mathematical problem. But, Sir Zia'ud'deen, not sounding very confident said, 'What will an ordinary Maulana like Maulana Ahmed Raza be able to solve? He hasn't even gone out of his city to gain knowledge, so it is obvious that his knowledge is very limited.' Nevertheless, after some convincing, he agreed to visit A'la Hazrat ﷺ. When he arrived in Bareilly Shareef, he immediately went to A'la Hazrat ﷺ. Presenting the intricate mathematical problem to A'la Hazrat ﷺ he said, 'I am now going to Germany. I will come back for the answer, that is, if you do manage to solve it.' As he was speaking, A'la Hazrat ﷺ was on his way to the Musjid. Before entering the Musjid, A'la Hazrat ﷺ answered his problem.

When Sir Zia'ud'deen read what was written on this paper, he realised that it contained the solution to his mathematical problem that had him so confused. Sir Zia'ud'deen then said, '*Today I believe that there is something known as I'l'm-e-laduni (inspired knowledge).*'

Contribution To The Field Of Poetry : Imam Ahmed Raza Khan ﷺ spent much of his valuable time writing Poetry. His Poetry mostly consisted of Naat Shareef in praise of the Holy Prophet Muhammad ﷺ and Manqabats. In all the Naat Shareefs that were written by A'la Hazrat ﷺ, it is evident that his heart and soul was drowned in the love of the Holy Prophet Muhammad ﷺ. A'la Hazrat's ﷺ poetry was compiled to form the famous, 'Hidayake Bakhshish,' (Gardens of Forgiveness). This famous Naat Kitaab is used throughout the world. A'la Hazrat's ﷺ humble compilations are read by all who wish to express their love for Sayyiduna Rasoolullah ﷺ.

Bai'at and Khilaafat: In the year 1294 A.H., at the age of 22 years, Sayyiduna A'la Hazrat ﷺ became the Mureed (Disciple) of Imam-ul-Asfiya, Sayyiduna Shah Aale Rasool Marehrwi ﷺ. The incident surrounding the Bai'at (Spiritual Allegiance) and Khilaafat (Spiritual Successor-ship) of A'la Hazrat ﷺ is as follows: Once Hazrat Maulana Abdul Qadir Badayouni ﷺ came to Bareilly Shareef. He invited A'la Hazrat ﷺ to go to Mahrehra Shareef with him. Sayyiduna A'la Hazrat ﷺ accepted his invitation and they both set off to Marehra Shareef. When they arrived at the station in Marehrrah Shareef, A'la Hazrat ﷺ said, '*I am receiving the fragrance of my Murshid.*'

When they reached the Khanqah-e-Barakaati and entered, Sayyiduna Shah Aale Rasool ﷺ saw A'la Hazrat ﷺ and said, '*Come in. I have been*

awaiting your presence for a long time.’ Sayyiduna Shah Aale Rasool ﷺ immediately made A’la Hazrat ﷺ a Mureed and blessed him with Khilaafat and Ijaazat in all the Sufi Silsilas. Thus, A’la Hazrat’s ﷺ Peer-o-Murshid (Spiritual Guide) was Hazrat Sayyiduna Shah Aale Rasool Marehrwi ﷺ.

Hazrat Sayyiduna Abul Hussain Noori Barakaati ﷺ, who was also the Peer-o-Murshid of Maulana Mustafa Raza Khan ﷺ, was also present in this spiritual gathering. He was also a great Wali and needed no introduction to Sayyiduna A’la Hazrat ﷺ. For the benefit of the others who were present and to make them aware of the exalted calibre and status of A’la Hazrat ﷺ, he asked Hazrat Sayyiduna Shah Aale Rasool ﷺ a question. He asked, ‘*Huzoor! the ritual here at Marehra Shareef is that If any person comes here, and after becoming Mureed desires to gain Khilaafat and Ijaazat, then we ask him to perform Mujaahida (struggle in the path of Allah). We also give him dry bread to eat as part of his spiritual training. After this, If we find him worthy enough, then we grant him Khilaafat and Ijaazat in one or two Silsilas, but you have blessed this young man with Khilaafat and Ijaazat of all the Silsilas, and even commanded him to look at and verify all the Kitaabs which you have written. Why is this so?*’

Sayyiduna Shah Aale Rasool ﷺ answered with the following words: ‘*O People! you do not know Ahmed Raza. Others who come here need to be prepared before gaining Ijaazat and Khilaafat, but Ahmed Raza Khan has come prepared from Almighty Allah. All he needed was a link and this is why I made him Mureed.’*

‘I always teared in the fear of Almighty Allah that if on the day of Qiyaamah, he questioned me concerning what I had brought for him from the world, then I would have no answer. But, today, that fear no longer exists. If on the day of Qiyaamah the Almighty asks, ‘O Aale Rasool! What have you brought for me?’

then, I will immediately present Imam Ahmed Raza Khan ﷺ to my Creator.'

This highly spiritual incident alone explains the status of A'la Hazrat, Azeem ul Barkat, Imam Ahmed Raza Khan ﷺ.

A'la Hazrat's Mureeds and Khulafa: There were many Mureeds (Disciples) and Khulafa (Spiritual Successors) of A'la Hazrat ﷺ. They have spread far and wide over the Indo-Pak and also in all parts of the world. Nearly 35 are in other parts of the world and 30 in the Indo-Pak Sub-Continent.

Some of his foremost Khulafa are: *Hujjatul Islam Hazrat Allama Maulana Muhammad Haamid Raza Khan Noori Barakaati, Ghausul-Waqt Mufti-e-Azam Hind, Hazrat Maulana Mustafa Raza Khan Noori Barakaati, Hazrat Allama Maulana Abdus Salaam Jabalpuri, Sadrul Afaadil Hazrat Allama Maulana Na'eemuddeen Muraadabadi, Malikul Ulama Hazrat Allama Maulana Sayyid Zafar'uddeen Bihaari, Mubbalig-e-Azam Hazrat Allama Maulana Abdul Aleem Siddique, Sadrus Shariah Hazrat Allama Maulana Mufti Amjad Ali, Qutbul Madinatul Munawwara Hazrat Allama Shaykh Zia'uddeen Ahmed Al Madani, Burhaan-e-Millat Hazrat Allama Burhaanul Haq, Hazrat Allama Maulana Mukhtar Ahmad Siddiqi Meerati, Shaykh Muhammad Abd al-Hayy, Shaykh Ahmad Khalil, Shaykh Ahmad Khudravi, Shaykh Muhammad bin Abi Bakr, Shaykh Muhammad Sa'id, Hazrat Maulana Sayyid Ahmad Ashraf & Hazrat Maulana Shah Sulayman Ashraf* (Allah be pleased with them all)

The Khulafa of A'la Hazrat ﷺ need no introduction to the Muslim World. Their impact, influence and contribution towards the development of Islamic Culture and Islamic thinking have left its mark in the pages of history. For the sake of attaining blessings and Barakah, we will discuss, very briefly, the lives of two of the famous Khulafa of Imam Ahmed Raza Khan ﷺ.

Qadi Sadrush Shariah , Hazrat Allama Amjad Ali Razvi

He was born in 1296 A.H. and passed away in 1367 A.H. at the age of 71 years. He is author of the internationally renowned book, ‘Bahaar e Shariat’, in eighteen bulky chapters. This book contains a volume of information dealing with the Hanafi Law of Fiqh and answers questions pertaining to it. It is presently a ‘Handbook’ of all Muslim institutions. This Khalifa of A’la Hazrat ﷺ was one of the Head Advisers of the Department of Islamic Deeniyat at the Aligarh Muslim University. Maulvi Sulaiman Nadwi (a non-Sunni) said the following words concerning Allama Sadrush Shariat ﷺ, ‘Maulana Amjad Ali is totally experienced in the field of teaching and he is well-versed in solving the new needs of the classroom.’

Hazrat Allama Amjad Ali ﷺ also propagated Islam to the non-Muslims. He spent much of his time teaching. He was blessed with 8 sons and each one of them became great Aalims. His 2 daughters became Aalimas. One of his sons, Muhadith-e-Kabeer, Hazrat Allama Zia-ul-Mustafa Qaadiri is one of the greatest scholars in the Muslim world today. He is without doubt an example of his illustrious father. He is a personality that knows in memory, approximately sixty thousand Hadith of the Prophet ﷺ. Hazrat Muhadith-e-Kabeer is the Former Principal of Al Jami'atul Ashrafiyah Mubarakpur, and also the rector and founder of the well recognised Jaamia Amjadia in Ghausi. He has also established a Darul Uloom for girls, by the name of ‘Kulyatul Banaatil Amjadia. He has been blessed with great knowledge and wisdom. He is presently recognised as one of the most learned persons in the field of Hadith and Fiqh. Allama Baha-ul-Mustafa

Qaadiri is another son of Allama Sadrush Shariah ﷺ. He thought for many years at the most famous Darul Uloom in the world, Madrassa Manzar-e-Islam, which has been established by A'la Hazrat Imam Ahmed Raza Khan ﷺ. He is currently the Principal of Al Jamiatur Raza which is the world renowned Darul Uloom that is being constructed by Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla in Bareilly Shareef.

Qutb-e-Madina

Allama Shaykh Zia'uddeen Al Madani ﷺ

He was one of the most famous Khulafa of A'la Hazrat ﷺ who lived in Madinatul Munawwara. Before coming to Madinatul Munawwara he lived for some time in Baghdad Shareef. Allama Zia'uddeen Madani ﷺ arrived in Madinatul Munawwara in the year 1327 A.H. Here, he made Nikah to a pious lady from a Sayyid family. He was a great Aalim, Sufi and Wali of his time. He hailed from a very illustrious family. His father was the famous Allama Abdul Hakim Siyalkoti ﷺ, a powerful Islamic Scholar of his time, who gave the title of 'Mujaddid-e-Alf Thaani' to Imam Rabbani, Imam Ahmed Sirhindi Farooqi ﷺ, the Mujaddid of the 11th Islamic Century. With the exception of being the Khalifa of A'la Hazrat ﷺ, he also gained Khilaafat from various other Akaabireen (Great Ulama). Some of them are: Hazrat Allama Shaykh Ahmad Shams Maghribi, Shaykh Mahmoodul Maghribi, Maulana Abdul Baaqi Farangi, and Allama Abu Yusuf Nabhaani (radi Allahu Ta'aala anhum ajma'in). He left this mundane world on the 12th of August 1981 in the city of Madinatul Munawwara. His son, Hazrat Allama Fadhl-ur Rahmaan Al Madani, was also living in Madinatul Munawwara and followed closely in the footsteps of his illustrious father. He too recently passed away in the Holy City of the Prophet ﷺ.

A'LA HAZRAT'S FIRST HAJJ : The opportunity of performing his first Hajj and Ziyaarah was granted to A'la Hazrat ﷺ on the 26th of Shawwal 1295 A.H. (1876). He was 20 years of age. One day, after completing his Hajj, he went to perform his Maghrib Salaah before the Maqaam-e-Ibrahim ﷺ. Having completed his Salaah, the Imam of the Shafi'i order of Makkatul Mukarramah, Allama Hussain bin Saleh Kamaal ﷺ, approached him. He clutched A'la Hazrat ﷺ by his hand and led him to his house. The great Imam then placed his hand on the blessed forehead of A'la Hazrat ﷺ and said: '*Verily, I am observing the Noor of Almighty Allah on this forehead.*'

Without hesitation, he blessed A'la Hazrat ﷺ with the Sanad (Certificate) of Sahih Sitta (Six Compilers of Hadith: Bukhari, Muslim, Ibn Majah, Abu Dawood, Tirmizi and Nasa'i). He also began addressing A'la Hazrat ﷺ by the title of 'Zia'uddeen' or 'The Light or Splendour of Deen.' A'la Hazrat ﷺ was also blessed with the Sanads of Ahadith from the Muftis of the Hanafi order in Makkatul Mukarramah, Sayyiduna Allama Abdur Rahmaan Siraaj and Mufti Shaykh Sayyid Ahmad Dahlaan Shafi'i (radi Allahu anhuma).

It was also during this historical visit that Sayyiduna A'la Hazrat ﷺ informed the Ulama-e-Haramain Sharifain concerning the blasphemous and corrupt beliefs of the Ulama-e-Deoband. Having studied A'la Hazrat's ﷺ books, 'aljaamu sunnah li ahli fitna' and 'al mu'tamadul mustanad', which he presented to them, they also gave their verdicts on those who committed blasphemy and those who had written words of disrespect against Almighty Allah and his Beloved Rasool ﷺ. The verdicts of the Ulama of Makkatul Mukarramah and Madinatul Munaw'wara were compiled to form the famous book, 'Husaamul Haramain'

A'la Hazrat's Second Hajj : At the age of 49, A'la Hazrat Imam Ahmed Raza Khan ﷺ performed his second Hajj in 1323 A.H. (1905). He was 49 years

old. On the 25th of Zil-Hajj, Sayyiduna A'la Hazrat ﷺ once again had the opportunity of meeting the great Imam, Shaykh Saleh Kamaal رحمۃ اللہ علیہ. He also met Allama Sayyid Isma'eel رحمۃ اللہ علیہ and many other noble Ulama, who showed great respect towards him. It was on this occasion that Allama Shaykh Saleh Kamaal رحمۃ اللہ علیہ presented A'la Hazrat ﷺ with five questions pertaining to I'l'm-e-Ghaib (Knowledge of the Unseen). These questions were posed on behalf of the wahabi Ulama of Makkatul Mukarramah. A'la Hazrat ﷺ had to answer these five questions in two days. It so happened that on the following day, A'la Hazrat ﷺ contracted a heavy fever. In spite of his illness, he managed to answer the questions relating to I'l'm-e-Ghaib. In fact, A'la Hazrat ﷺ presented such a detailed answer to the questions of I'l'm-e-Ghaib that it turned out to be a complete treatise on its own. He named this book, 'Ad Daulat ul Makkiyah Bil Maadatil Ghaibiya.' The Learned Ulama of Haramain Sharifain were totally astounded when A'la Hazrat ﷺ presented this book to them on time. He completed this book of approximately 400 pages in only 8 hours. It was also in the classical Arabic language. If one totals the numerical values of the Arabic letters of the title of this book, 'Ad Daulat ul Makkiyah Bil Maadatil Ghaibiya,' one would discover that they amount to 1323. It was the same year (1323 A.H.) in which A'la Hazrat ﷺ wrote this book.

In The Presence Of The Holy Prophet ﷺ : It was during A'la Hazrat's ﷺ second visit to the Haramain Sharifain that his aspiration to see the Holy Prophet ﷺ became very great. Continuously reciting the Durood Shareef with great veneration and humbleness in front of the Rauza-e-Shareef of the Holy Prophet ﷺ, he felt confident of seeing the Holy Prophet Muhammad ﷺ. It was during the second night of his visit to the Court of Sayyiduna Rasoolullah ﷺ that he was given the opportunity of actually seeing the blessed personality of the Holy Prophet Muhammad ﷺ. On that night, A'la Hazrat ﷺ, in a state of total submission, lifted his pen and

began writing a Naat in praise of Sayyiduna Rasoolullah ﷺ. The first line of that Naat is: 'Wo So'e Laa la zaar Phirte hai ...' The beautiful Naat continues praising the Beloved of Allah ﷺ and ends with the following verse: 'Koyi Kyu Pooch teri baat Raza, Tujh se kutte hazaar phirte hai' (O Raza why should anyone ask about your condition. A thousand dogs like you wander in these blessed streets). Here, A'la Hazrat ﷺ lowers himself to the limits and addresses himself as the 'dog' of the Holy Prophet ﷺ. At this point, he was given the opportunity of seeing with his naked eyes the beloved personality of the Holy Prophet ﷺ standing beside the Rauza-e-Mubaarak.

His Love For The Holy Prophet Muhammad ﷺ: A'la Hazrat ﷺ spent every moment of his life praising the Holy Prophet ﷺ. Everything he did was for the Pleasure of Almighty Allah and His Rasool ﷺ. It has been recorded that Hazrat Maulana Na'eemud'deen Muradabadi once asked A'la Hazrat ﷺ the reason from him being so severe upon those who disrespected Sayyiduna Rasoolullah ﷺ. A'la Hazrat ﷺ replied, 'O Maulana! I am severe upon those people, because instead of insulting Sayyiduna Rasoolullah ﷺ, they should rather make me the target for their insults. I do not have any interest in what they are calling me. At least, while they are busy insulting me, my Beloved Master, Sayyiduna Rasoolullah ﷺ is spared from these insults.'

The above mentioned incident clearly highlights the following thoughts of Imam Ahmed Raza Khan ﷺ: *'If you desire my life, I will sacrifice it. If you desire my wealth I will give it. But, there is one thing that I will never sacrifice, and that is, the love and reverence for the beloved, Sayyiduna Rasoolullah ﷺ.'*

Love And Respect For The Descendants Of The Holy Prophet ﷺ: It is A'la Hazrat ﷺ who showed the Muslim world how to respect the descendants

or family of the Holy Prophet Muhammad ﷺ. His entire life is filled such with incidents. Many are aware of this famous incident. Once, Imam Ahmed Raza Khan رضي الله عنه was invited to the home of a certain person. In those days, the Ulama were transported on chariots. A'la Hazrat رضي الله عنه was sitting in a chariot carried by the chariot-bearers. As they proceeded, Sayyiduna A'la Hazrat رضي الله عنه suddenly commanded the chariot-bearers to stop. He immediately alighted from the chariot and asked, 'Who from amongst you is a Sayyid? I am receiving the scent of a Sayyid.' One of the chariot-bearer's, who was a Sayyid, was too scared to speak. Nevertheless, when A'la Hazrat رضي الله عنه further prompted that person to reveal himself, he came forward and admitted that he was Sayyid. With tears in his eyes, A'la Hazrat رضي الله عنه fell at his feet and began asking for pardon. The Sayyid continuously asked A'la Hazrat رضي الله عنه to refrain from doing so but, A'la Hazrat رضي الله عنه continued asking for pardon, by saying, 'Please forgive me. What would I do on the day of Qiyaamah if the Holy Prophet ﷺ asks me concerning this incident, and says to me that I showed disrespect to his family?' The Sayyid readily forgave A'la Hazrat رضي الله عنه. But this Aashiq-e-Rasool رضي الله عنه was yet not satisfied. He commanded the Sayyid to sit on the Chariot, and placing the chariot on his blessed shoulders, carried the Sayyid for the same distance for which he had been carried.

Adherence to the Sunnah: Imam Ahmed Raza Khan رضي الله عنه laid great emphasis on following of the Sunnah of Sayyiduna Rasoolullah ﷺ. The following account clearly describes A'la Hazrat's رضي الله عنه great trust and faith upon the Sunnah. A'la Hazrat رضي الله عنه narrates, 'There was once a rumour in Bareilly, that the plague had surfaced. Co-incidentally, at that moment, my gums became extremely inflamed. It continued to such proportions that it became difficult for me to open my mouth. I also had a high fever, coupled with inflamed glands. The doctor who was called, looked at me closely for a few minutes. He exclaimed that I had the plague. I could not

speak at that moment, or else I could have told him that his diagnosis was incorrect and false. I was certain that I did not have the Plague or any other major disease, simply because I had already recited a Dua as explained by Sayyiduna Rasoolullah ﷺ who said that if one sees a serious and deadly illness, he should recite the following Dua, which would protect the person from such an illness. I had, therefore, recited this Dua: ‘Alhamdu lil laahil lazi Aafani mim mab talaka bihi wa fadhalani ‘ala katheerim mim man khalaqa tafdeela’

Whenever I saw a serious illness, I recited this Dua, therefore, I was protected against it, including the Plague. Thereafter, with extreme respect, I proclaimed aloud, ‘O Allah! Let it be shown that the words of your beloved Habeeb ﷺ is true, and that the words of the doctor is false’. At that moment a voice on my right advised me to use the Miswak and black pepper.

With a little difficulty, I performed brushing with the Miswak and kept the black pepper on my tongue as a tablet. Infinite, indeed, is the Mercy of Almighty Allah! Within a few minutes, I had gained my strength and sent the doctor away by proving that his diagnosis was false and baseless.’

Love For Huzoor Ghaus-Ul-Azam : Imam Ahmed Raza Khan رحمۃ اللہ علیہ possessed immense love for Sayyiduna Ghausul Azam, Shaykh Abdul Qadir Jilani Baghdadi رحمۃ اللہ علیہ. Hazrat Muhadith-e-Azam Hind رحمۃ اللہ علیہ reported that in the period when he was given permission to serve in the Darul Ifta at Bareilly Shareef, A’la Hazrat رحمۃ اللہ علیہ bought sweets (Niyaz) to the value of 11 Rupees and made the Faateha of Sayyiduna Ghausul Azam رحمۃ اللہ علیہ.

He then distributed the sweets to those who were present. While the sweets were being distributed, those who were present were astonished to see A’la Hazrat رحمۃ اللہ علیہ standing up from his chair and kneeling down on the

floor in the Tashahud position. They immediately came closer to him too see what had happened. Then only did they realise that the person distributing the Niyaz had dropped a little on the ground, and A'la Hazrat ﷺ was lifting this piece of Niyaz with the tip of his blessed tongue!

A'la Hazrat As The Mujaddid Of The 14th Century : Undoubtedly, besides being recognised as a great Wali, as the Ghausul Azam and as the Imam Abu Hanifa (radi Allahu anhum) of his time, A'la Hazrat ﷺ was also the Mujaddid (Reviver) of Islam of the 14th Century.

He possessed all the conditions of a Mujaddid and his entire life was spent trying to revive the Deen of the Holy Prophet Muhammad ﷺ. A cloud of darkness had covered most of the world and the false concepts of polytheism (shirk) and Innovations (bid'at) were coming into existence.

The Muslims were in a state of confusion. They were surrounded by the cloud of Kufr (Disbelief), Shirk and Bid'at. It is through the Divine Grace of Almighty Allah and the Sadaqah of the Holy Prophet ﷺ that the Reviver of the 14th Century, Imam-e-Ahle Sunnat, Imam Ahmed Raza Khan ﷺ shone like the sun. With his bright proofs, he destroyed the darkness of kufr and revived Islam.

A Hadith recorded in Mishkaat Shareef and quoted by Sayyiduna Abu Hurairah رضي الله عنه who says that the Holy Prophet ﷺ said

'Verily, at the end of every century, Almighty Allah will send such a person to the Ummah, who will revive the Deen for them (The Ummah).'

A List Of Known Mujaddids From The First Century

1st CENTURY :

* Sayyiduna Imam Umar bin Abdul Aziz رض

2nd CENTURY :

* Imam Hassan Basri رض

* Imam Muhammad bin Hassan Shaibani رض

* Imam Maalik bin Anas رض

* Imam Abdullaah bin Idrees Shaafii رض

3rd CENTURY :

* Imam Abul Hassan bin Umar رض

* Imam Ahmad bin Hambal رض

4th CENTURY :

* Imam Tahtaawi رض

* Imam Isma'eel bin Hammaad Ja'fari رض

* Imam Abu Ja'far bin Jareer Tabri رض

* Imam Abu Haatim Raazi رض

5th CENTURY :

* Imam Abu Nu'a'im Isfahani رض

* Imam Abul Hussain Ahmad bin Muhammad Abi Bakr-il-Qaadir رض

* Imam Hussain bin Raaghib رض

* Imam Muhammad bin Muhammad Ghazzali رض

6th CENTURY :

* Imam Abul Fadhl Umar Raazi رض

* Allama Imam Umar Nasfi رض

- * Imam Qaazi Fakhrud'deen Hassan Mansoor رض
- * Imam Abu Muhammad Hussain bin Mas'ood Fara'a رض

7th CENTURY :

- * Imam Abul Fadhl Jamaaludeen Muhammad bin Afriqi Misri رض
- * Imam Shaykh Shahabudeen Suharwardi رض
- * Khaja Mu'eenud'deen Chishti Ajmeri رض
- * Imam Abul Hassan Iz'zuddeen Ali bin Muhammad رض
- * Ibn Atheer, رض
- * Imam Shaykh Akbar Muhiy'ddeen Muhammad ibn Arabi رض

8th CENTURY :

- * Imam Taajud'deen bin Ata'ullah Sikandari, رض
- * Khaja Nizaamudeen Awliyah Mahboob-e-Ilahi, رض
- * Imam Umar bin Mas'ood Taftazaani رض

9th CENTURY :

- * Imam Hafiz Jalaalud'deen Abu Bakr Abdur Rahmaan Suyuti, رض
- * Imam Nooruddeen bin Ahmad Misri, رض
- * Imam Muhammad bin Yusuf Kirmani, رض
- * Imam Shamsudeen Abul Khayr Muhammad bin Abdur Rahmaan Sakhawi رض
- * Allama Imam Sayyid Shareef Ali bin Muhammad Jarmaani رض

10th CENTURY :

- * Imam Shahabud'deen Abu Bakr Ahmad bin Muhammad Khatib Qastalaani رض
- * Imam Muhammad Sharbini, رض
- * Allama Shaykh Muhammad Taahir Muhadith رض

11th CENTURY :

- * Imam Ali bin Sultaan Qaari, ﷺ
- * Imam Shaykh Ahmad Sirhindī Mujaddid-e-Alf Thaani, ﷺ
- * Sultaanul Aarifeen Imam Muhammad Baahu ﷺ

12th CENTURY :

- * Allama Maulana Imam Abul Hassan Muhammad bin Abdul Haadi Sindhi, ﷺ
- * Imam Abdul Ghani Naablsi, ﷺ
- * Shaykh Ahmad Mulla Jeewan ﷺ

13th CENTURY :

- * Imam Abdul Ali Lucknowi, ﷺ
- * Imam Shaykh Ahmad Saadi Maaliki, ﷺ
- * Allama Imam Ahmad bin Isma'eel Tahtaawi, ﷺ
- * Allama Shah Abdul Azeez Muhadith-e-Delhwi ﷺ

14TH Century:

- * Imam-e-Ahle Sunnah, Qaami-e-bid'at, Mujaddid-e-Azam, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan ﷺ

A'la Hazrat's Jihad Against The Insulters Of Sayyiduna Rasoolullah ﷺ :
Sayyiduna A'la Hazrat ﷺ spent much of his time also refuting those who insulted the dignity of the Holy Prophet ﷺ. He left no stone unturned in safe-guarding the dignity and integrity of Holy Prophet ﷺ, in spite of being personally attacked by the misguided. These personal attacks did not bother him in the least bit! The adversaries of A'la Hazrat ﷺ levelled many accusations and tried desperately in defending their kufr statements. After much proofs, when it became absolutely clear to A'la Hazrat ﷺ that certain misguided individuals were not prepared to

withdraw their Kufr statements and make Tauba. A'la Hazrat ﷺ passed the 'Fatwa-e-Takfeer' on these people in order to protect Islam and the Muslim Ummah.

We should remember that he passed the 'Fatawa-e-Takfeer' (Kufr Fatawa) against those persons who insulted the status and dignity of Almighty Allah and His Rasool ﷺ. He passed the Fatawa-e-Takfeer on persons such as Ashraf Ali Thanwi, Rasheed Ahmed Gangohi and Khalil Ahmad Ambetwi and others because, through their writings, it was evident that they had insulted the Holy Prophet ﷺ. Sayyiduna A'la Hazrat's ﷺ cautiousness in declaring a person a Kaafir is to be noted in many of his books. In his book, 'Subhaanus Subooh', he academically destroys the arguments of Molwi Ismail Dehlvi. Yet, at the end of the book, A'la Hazrat ﷺ says, 'The Ulama have not termed this individual as a Kaafir, therefore, one has to be careful.'

Once again, refuting the arguments of Molwi Ismail Dehlvi and a few of his 'infamous' followers in another book, 'Al Kaukabatush Sha'haabiya', A'la Hazrat ﷺ says, 'In our opinion (the opinion of Islam), to term a person a Kaafir and to control one's tongue is an act of extreme precaution and analysis.' In another treatise entitled, 'Sallus Suyooful Hindiya', A'la Hazrat ﷺ states: '*There is indeed a difference between accepting words of Kufr and branding a person a Kaafir. We have to be extremely careful. We have to remain silent. If there is the minutest possibility that he is still a Muslim, we should fear terming that person a Kaafir.*'

Some Titles Bestowed Upon Him : The Coolness to the Eyes of the Ulama, A Beloved and Accepted Slave of Almighty Allah, the Seal of Great Islamic Research Scholars, A Leader of Ulama, the Mujaddid of this Century, The Leader Amongst Imams, The Leader Among Mystics, The Pride of Great Preceding Ulama And The Leader of Future Ulama.

Haafizul Quran: A'la Hazrat ﷺ was initially not a Haafiz-ul-Quran. Once, someone wrote a letter to Sayyiduna A'la Hazrat ﷺ and addressed him as 'Haafiz'. When A'la Hazrat ﷺ saw this, he became depressed for he felt that he was not worthy of such a title. He immediately decided to become a Hafiz of the Holy Quran. How did he become a Haafiz-ul-Quran? During the month of Ramadaan, Hazrat Allama Sadrush Shariah ﷺ would recite one sipara to A'la Hazrat ﷺ between the Azaan and Jama'at. Sayyiduna A'la Hazrat ﷺ would listen to it and, thereafter, recite the same sipara in the Taraweeh Salaah. He continued this routine for 30 days, and by the end of Ramadaan, A'la Hazrat ﷺ had memorised the entire Quran Shareef.

His Blessed Character : Both the inner and outer personality of Sayyiduna A'la Hazrat ﷺ was the same. He never compromised when it came to Shariat-e-Mustafa ﷺ. He used to reprimand anyone who even uttered one word against Shariah. He was the living example of: '*Love for the Sake of Almighty Allah and Hate for the Sake of Allah.*' He never hurt the feelings of any good Muslim. He showed a splendid amount of affection towards the poor and orphans.

A Few Karaamats (Miracles) Of A'la Hazrat : Without any exaggeration, an entire book on the Karaamats (Miracles) of A'la Hazrat ﷺ can be compiled. In this time, the greatest Karaamat that any person can display is his adherence to Shariat-e-Mustafa ﷺ. A'la Hazrat ﷺ never fell short of this in any way. We also wish to state that, in reality, the mere existence of A'la Hazrat ﷺ was a miracle on its own.

Janaab Amjad Ali was a resident of Bhasouri. He was a sincere Mureed of A'la Hazrat ﷺ. Once Amjad Ali took his rifle and went out hunting. While he was hunting, a stray bullet from his rifle accidentally hit a passer-by,

killing him. Amjad Ali was later arrested for murder. He was tried and then sentenced to death by hanging. A few days before his execution, a few members of his family came to visit him. With the mere thought of his execution, they began to weep bitterly. He smiled at them and said, 'Go home and do not weep. I will return on the day of my execution. My Peer-o-Murshid, Sayyiduna A'la Hazrat ﷺ has stated that he has released me.' On the night of his execution, his mother went to visit him. Thinking how near the time of his execution had come, she began to weep out of fear. But Amjad Ali's faith in the words of his Peer-o-Murshid was very strong. He asked his mother to go home and to stop worrying. He told her that through the Will of Almighty Allah, he will return home in a little while to have breakfast with her. Being visibly shaken, she returned home. The time had finally arrived. Amjad Ali was escorted to the gallows to be hanged. The noose was put around his neck. The authorities asked him if he had any final request. Very calmly, he replied, 'There is no need to request anything. My time of death has not yet arrived.' The authorities were baffled by his composure. Nevertheless, they decided to proceed with the hanging. As they were about to hang him, the authorities received a telegram. The telegram stated that due to the crowning of the queen, certain prisoners were granted pardon. Amjad Ali Sahib's name was on that list! He was immediately released. As promised he went home to have breakfast with his mother. In this Karaamat of A'la Hazrat ﷺ, not only was Amjad Ali pardoned but, many other prisoners were pardoned.

In Bareilly Shareef, there was a person who was always apprehensive towards the Ulama, Awliyah and about the Peer-o-Murshid and Mureed relationships. One of his friends, who was on his way to meet A'la Hazrat ﷺ, asked this person to accompany him and meet A'la Hazrat ﷺ. He also suggested that by discussing his false concepts and beliefs with A'la Hazrat ﷺ, he will be shown the right path. While discussing whether or

not to go, that person with the false concepts, saw a vendor selling fresh sweetmeats. He said, ‘First buy me some sweetmeats then I will go with you.’ His friend agreed to buy it for him on the way back home. Nevertheless, after much convincing he agreed to accompany his friend to the house of A’la Hazrat ﷺ. They entered his blessed house and sat there. A Mureed arrived and brought some sweetmeats. It was the procedure in the court of A’la Hazrat ﷺ that those persons with beards would get two shares, and those without beards would receive only one share as they were still regarded as children. The Mureed who was responsible for distributing the sweetmeats only gave one share to the person who had misconceptions about Awliyah and Ulama. A’la Hazrat ﷺ, who was present there and witnessing the entire incident, commanded the Mureed to give that person two shares. The Mureed remarked, ‘Huzoor! He has no beard. He should get one.’ A’la Hazrat ﷺ replied, ‘Give him two. He desires to have two.’ When the person heard this he immediately repented and became the Mureed of A’la Hazrat ﷺ. His desire was to receive two shares and he realised that A’la Hazrat ﷺ was even aware of the thoughts of his heart.

Works Of A’la Hazrat : To date, it has not been fully ascertained as to exactly how many books A’la Hazrat ﷺ wrote. In 1887, At the age of 30 years, he had completed 75 Books and treatises. In 1909, at the age of 43 years, this number increased up to 500. However, it has been estimated that the number of books written by Sayyiduna A’la Hazrat ﷺ exceed 1 000 encompassing more than fifty branches of knowledge. Apart from these contributions, he had written annotations and commentaries on more than 150 books pertaining to various branches of learning.

The names of a few famous books written by A'la Hazrat ﷺ have been listed below:

1. Fatawa Razviyah (12 volumes approx. 12 000 pages)
2. Husaamul Haramain
3. Ad Daulat ul Makkiyah Bil Maadatil Ghaibiya
4. Al Mu'tamadul Mustanad
5. Al Amn-o-Ula
6. Alkaukabatush Shahabiya
7. Al Istimdaad
8. Al Fuyoozul Makkiyah
9. Al Meeladun Nabawiyah
10. Kanz ul Imaan (translation of Holy Quran)
11. Fauze Mubeen Dar Harkate Zameen
12. Hadayake Bakhshish
13. Subhaanus Subooh
14. As Sam Saam
15. Ahkaame Shariat
16. Az Zubdatuz Zakiya
17. Abna ul Mustafa
18. Tamheed e Imaan
19. Angote Choomne ka Mas'alा

Comments By Supporters And Adversaries:

Ustad Ulama-e-Haram, Allama Sa'eedullah ﷺ. ‘My respected brother Hazrat Ahmed Raza ﷺ, who is striving in the path of Nabi ﷺ, is a perfect teacher. May Almighty Allah grant him great reward, and accept his endeavour, and may Almighty Allah build his respect into the hearts of the people of knowledge.’ Ameen.

Allama Maulana Umar bin Hamdaan ﷺ: ‘Imam Ahmed Raza Khan ﷺ is that great Aalim, great philosopher and such a great researcher that his research baffles the mind. May Almighty Allah protect him and always keep him pleased.’ Ameen.

Hazrat Shah Aale Rasool ﷺ (A’la Hazrat’s Peer-o-Murshid): ‘On the day of Qiyaamah, when Almighty Allah asks me concerning what I had brought for Him from earth, then I will present Imam Ahmed Raza Khan ﷺ,’

Hazrat Sayyid Shah Abul Husain Ahmad Noori ﷺ: ‘A’la Hazrat ﷺ is the vision and the lamp of the Khandaan-e-Barakaati.’

Hazrat Allama Ali Hussain Kichawchwi ﷺ: ‘My path of Shariah and Tariqah is that which is the path of Huzoor Purnoor, Sayyiduna A’la Hazrat ﷺ.’

Professor Dr Ayub Razvi, Head of Department Urdu, Urdu College, Pakistan, Karachi: ‘The learned Maulana Ahmad Raza Khan (1856-1921) was a famous scholar, jurist, mathematician, writer and genius. He had special insight in mathematics. There is no parallel to his expertise in jurisprudence.’

A Western Scholar, Dr Barbara D. Metcalf, Department of History, Barkley University, United States of America: ‘He was outstanding from the very beginning on account of his extra-ordinary intelligence. He enjoyed a divine gift of deep insight in Mathematics. It is said that he solved a mathematical problem for Dr Zia’uddeen for which the learned Mathematician was intending to visit Germany. Ahmed Raza himself was a towering figure, revered for his extra-ordinary memory, mental agility, and intellectual capacity, and honoured as a Mujaddid and a Shaykh. Guarded in his relation to the British Government, he sought above all to guard what he saw as correct practice and make religion vital in the personal life of Muslims of his day.’

The Poet, Doctor Iqbal: ‘I have carefully studied the decrees of Imam Ahmed Raza and thereby formed this opinion; and his Fatawa bear testimony to his acumen, intellectual calibre, the quality of his creative thinking, his excellent jurisdiction and his ocean-like Islamic knowledge. Once Imam Ahmed Raza forms an opinion he stays firm on it; he expresses his opinion after a sober reflection. Therefore, the need never arises to withdraw any of his religious decrees and judgements. With all this, by nature he was hot tempered, and if this was not in the way, then Shah Ahmed Raza would have been the Imam Abu Hanifa of his age.’ (Arafat, 1970, Lahore.) In another place he says, ‘Such a genius and intelligent jurist did not emerge.’

It must be noted that Dr Iqbal’s statement on the temper of A’la Hazrat ﷺ does not refer to a person who becomes angry for worldly reasons. This temper, was for the sake of the Deen and in the love of Allah and His Rasool ﷺ. The reality, then according to all the learned Ulama, is that A’la Hazrat ﷺ was without doubt the Imam Abu Hanifa of his time.

Even his opposition and the most corrupt amongst people such as Ashraf Ali Thanwi (The leader of the deobandis) was forced to say: ‘I have great respect in my heart for Ahmed Raza Khan ﷺ. He calls us Kaafirs, but he says this only on the basis for his love for the Prophet ﷺ and not out of any other reason.’

HIS FINAL ADVICE

'You are the innocent flock of Rasoolullah ﷺ. There are wolves all around you. Their main aim is to mislead you. They intend to plunge you into fitna. They want to take you to Jahanum with them. Protect yourselves from them. Run far away from them, whether, they are deobandi, Raafdhi (shia), naichri, qadiani or chakrelwi. And the newest gandwi fitna that has taken all of them into it. These are all wolves. They are all waiting to snatch your Imaan. Protect your Imaan from their attacks. Huzoor-e-Aqdas ﷺ is the Noor of Allah. The Sahaba attained brightness through Huzoor ﷺ. From them, the Taabi'een gained brightness, from them, the A'ima-e-Mujtahideen gained brightness. We in turn gained brightness from them and we now request you to receive this brightness from us. Take from us, this light. We want this, that you should be brightened through us. This light is this, that you should have true love for Allah and His Rasool ﷺ, and that you should respect his beloved servants and you should have true dislike for their enemies. If you find those who even show the slightest disrespect in the Court of Allah and His Rasool ﷺ, then no matter how close and beloved to you they are, immediately separate yourselves from them. If you find anyone who utters blasphemy in the Court of the Prophet ﷺ, then remove him from within you like you would remove a fly from your milk, even though he may be very respected and close to you. I have explained this, since I was almost fourteen years old and even now, I am saying the very same thing. Allah will definitely appoint someone for the assistance of the Deen, but I do not know about the one who will come after me and what he will explain to you. It is for this reason that you should listen carefully to what I have said. The (Hujjatullah) evidence on behalf of the Deen of Allah has been established. Now, I will not rise from my grave to come and explain this to you. Those of you that have heard and accepted that

which I have said, then for you, there is light and salvation on the last day. For those who have not accepted, then for you, there is darkness and destruction. This is the guidance from the Court of Allah and His Rasool ﷺ, which is being presented. Listen and accept. And for those that are not present here, then it is Fard upon those who are present to warn and pass (what I have said) over to those that are not present.'

A'la Hazrat ﷺ then said, ' You people have never caused me any discomfort. You are the ones who did my chores for me. You never allowed me to do my own chores. May Almighty Allah bless all of you with Jaza-e-Khair. I have faith in all of you, that even in my grave, you will not cause me any discomfort. I have forgiven the entire Ahle Sunnat for anything that is due to me. I humbly request that all of you should forgive any shortcomings on my behalf, and it is an obligation upon those present to request those who are not here to forgive any of my shortcomings.' On hearing these words, all those that were present began to tear, knowing that the time for A'la Hazrat ﷺ to leave the world was near.

Wisaal: Sayyiduna A'la Hazrat, Imam Ahmad Raza Khan ﷺ left this mundane world on Friday, the 25th of Safar 1340 A.H. (28 October 1921) at 2.38 p.m. It was the exact time of the Jummah Azaan.

A saint of Syria, who was in the Baitul Muqaddas, dreamt of the Holy Prophet ﷺ. In his dream, the saint saw many Sahaba-Kiraam (ridwaanullahi ta A'la alaihim ajmaeen) seated around the Holy Prophet ﷺ. All of them seemed to be waiting for someone.

The saint says that in his dream, he asked, 'Ya Rasool'Allah ﷺ! Who is being expected?' The Holy Prophet ﷺ replied, 'Ahmed Raza Khan.' The blessed saint then asked, 'Who is Ahmed Raza Khan?' The Holy Prophet ﷺ answered, 'An Aalim from Bareilly.' When this saint awoke, he immediately

journeyed from Syria to Bareilly Shareef to meet A'la Hazrat ﷺ, but to his dismay, he learnt that A'la Hazrat ﷺ had already departed from this world.

Mazaar Shareef: The Mazaar Shareef A'la Hazrat ﷺ is situated in Mohalla Saudagran, Bareilly Shareef in India (U.P.). During the Urs Shareef of Sayyiduna A'la Hazrat ﷺ, hundreds of thousands of Muslims from all over the world present themselves in Bareilly Shareef to partake in the Urs Shareef of the Mujaddid of Islam, Sayyiduna A'la Hazrat ﷺ. May Almighty Allah shower his choicest blessings upon the Mazaar-e-Anwaar of this great Saint of Islam. Aameen

*Ahmed Raza Ka Taaza Gulistan He Aaj Bhi
Khursheed ilm Unka Darakhsha He Aaj Bhi*

*Sub Unse Jalne Waalo Ke Gul Hogaye Chiraagh
Ahmed Raza Ka Sham'a Feroza He Aaj Bhi*

40th Noor

*Raeesul Ulama, Taajul
Atqiya, Hujjatul Islam
Hazrat Maulana
Haamid Raza Khan*



His Position in The Silsila: Raeesul Ulama, Taajul Atqiya, Shaykh ul Muhaditheen, Hujjatul Islam Hazrat Allama Maulana Haamid Raza Khan ﷺ is the fortieth Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

His Name : According to the family tradition, he was given the name Muhammed during his Aqeeqa, the value of which in Arabic numerals is nine two. His was affectionately called Haamid Raza, and his title is Hujjatul Islam.

His Brief Genealogy: Hujjatul Islam ﷺ is the son of the Mujaddid of the fourteenth Century, A'la Hazrat Ash Shah Imam Ahmed Raza Khan Qaadiri Barakaati ﷺ, who was the son of Hazrat Allama Maulana Naqi Ali Khan ﷺ, who was the son of Maulana Raza Ali Khan ﷺ.

His Education: He attained his knowledge at the feet of his blessed father, Sayyiduna A'la Hazrat Azeem ul Barkat ﷺ. He attained proficiency in the fields of Hadith, Islamic Jurisprudence, Tafseer etc. and graduated with distinctions at the tender age of nineteen. His blessed father admired Hujjatul Islam for his sincerity and dedication in gaining knowledge. A'la Hazrat ﷺ loved him so dearly, that he said:

'Hamidum min'ni Wa Ana Min Haamid'
'Haamid is from me and I am from Haamid.'

Initiation into the Spiritual Order: Hujjatul Islam ﷺ was the Mureed and Khalifa of Noorul Aarifeen, Hazrat Sayyid Shah Abul Husain Ahmad-e-Noori ﷺ. His Spiritual Master was from amongst the great Masha'ikh of Marehrahs Mutaahirah. Hazrat Abul Husain Ahmad-e-Noori ﷺ had immense love for his beloved disciple and guided him with his rays of spiritualism along the path of mysticism. Hazrat Noori Mian ﷺ was the

Mureed and Khalifa of Khaatimul Akaabir Hazrat Sayyid Shah Aale Rasool Marehrwi ﷺ who was the Peer-o-Murshid of A'la Hazrat, Azeem ul Barkat ﷺ. He was also blessed with Khilaafat by Sayyiduna A'la Hazrat ﷺ.

His Features: Hujjatul Islam ﷺ was a very handsome personality. He was very fair in complexion and his face shone like a bright light. All those who saw him could not compare him to others they had seen.

His Excellence: He is the eldest son of Alaa Hazrat Imam Ahmed Raza Khan Fazil-e-Bareilly ﷺ. He was the image of his father in looks, and the true successor of his blessed father. His personality was a shining example of the Truth of Islam. In addition to his inner spiritual beauty, Almighty Allah has blessed him with outer beauty as well. All those who saw Hujjatul Islam have said that never have they seen in their era, such a handsome and beautiful personality. Scores of non-Muslims accepted the pure religion of Islam only by looking at his blessed face. The excellence of his handsomeness was such, that anybody who saw him would say, '*Haaza Hujjatul Islam*' meaning, '*This is the Proof of Islam*'. When Hujjatul Islam ﷺ travelled to the Holy cities of Makkatul Mukarramah and Madinatul Munaw'wara for Hajj and Ziyaarah, he was blessed with meeting great scholars such as Hazrat Shaykh Sayyid Husain Dab'baagh ﷺ and Sayyidi Maaliki Turki ﷺ. After meeting Hujjatul Islam ﷺ, both these learned scholars said: '*From the Learned and Talented Personalities in India, we have never met anybody that was more fluent and commanding in the Arabic Language, than Hujjatul Islam.*'

He was the combination of many inner spiritual qualities. He was not only a great scholar, but he was the best teacher of his time. He was famous for his lectures on the topics of Hadith and Tafseer. He held a unique position in the command of the Arabic Language. He was an excellent poet and his poetry was pure and gentle. His poems (Naats) were written in the deep

love of the Holy Prophet Muhammed Mustafa ﷺ. He served the Maslak-e-Ahle Sunnat, and the Silsila-e-Aaliyah Qaadiriyyah Barakaatiyah Razviyah with complete sincerity and humility. He spent his entire life in striving for the upliftment of the Muslim Ummah.

His Blessed Habits : Hujjatul Islam ﷺ was a bright example of his pious predecessors and his illustrious forefathers. He possessed a beautiful character and all good habits. He was a very pleasant and gentle person, and would always smile when he spoke to anyone. His respect for the elders and love for children was one of his blessed qualities. He always lowered his gaze when in conversation, or when walking in the street.

He spent most of his time in the recitation of Durood Shareef, and it was for this reason, that many had witnessed him recite Durood aloud even when he was asleep. Hujjatul Islam ﷺ, like his blessed father strongly opposed the British and their allies. He was always firm in his belief and never compromised his principles, which were based on the Quran and Hadith.

His Humility : Due to his humbleness, his dress was also the same. Notwithstanding his status and knowledge his lifestyle remained the epitome of simplicity. Even though he was a great scholar and the son of the Mujaddid of the Century, he never showed any pride over his knowledge. He respected all the Ulama and Masha'ikh and humbled himself in their presence. His humbleness was another example of his exemplary character. An example of his humbleness can be determined from the following statement of Qutbe Madinah Hazrat Shaykh Zia'ud'deen Madani ﷺ who was amongst the esteemed disciples and Khulafa of A'la Hazrat ﷺ: *Hujjatul Islam ﷺ was a very bright and handsome personality. He was such a humble person, that when I would journey from Madinatul Munawarah to Bareilly Shareef, he would be such an excellent host,*

that he would even take a cloth and personally shine my shoes. He never allowed anyone else to serve me and he would personally serve my meals to me. I have difficulty expressing the extent of his hospitality. When I would prepare to return for Madinah Shareef, he would humbly say, ‘Please Convey my Salutations in the Exalted Court of Sayyiduna Rasoolullah ﷺ, and pray that He invites me to the Holy City.’

*‘Ab to Madine Le Bula Ghumbad-e-sabz De Dikha
Haamid-o-Mustafa Tere Hind Me He Ghulaam Do’*

His Blessed Character : Hujjatul Islam ﷺ was a radiant personality. Likewise, his character was also admirable.

He was exemplary in every way, be it in looks, habits, character, knowledge, piety, actions and in words. He was always generous and merciful. Not only did those who knew him praise his character, but those who opposed him were also forced to accept the blessed nature of his character. Even though he was very gentle and kind, he became very firm and strong against those who insulted Allah and His Rasool ﷺ.

For those who were true servants of Allah and His Rasool ﷺ, he was like a rose, which brings pleasure at all times, and for the enemy of Allah and His Rasool ﷺ he was a naked sword.

When Shab-e-Baraat would approach, Hujjatul Islam ﷺ would ask for forgiveness and pardon from all those around him. He was so sincere in this, that he would even ask forgiveness from children, servants and his disciples by saying: ‘*If I have been the cause of any pain to you, then please forgive me, and if I owe anything to anybody, then please inform me.*’

Hujjatul Islam ﷺ was an excellent example of ‘*Al Hubbu Lil Laahi Wal*

Bughzu fillah' (Love for the sake of Allah and Hate for the sake of Allah) and '*Firm against the disbelievers and gentle towards your own*'. Hujjatul Islam ﷺ showed much love and gentleness towards his students and disciples, and every one of his mureeds felt that he was the most loved of Hujjatul Islam's mureeds.

Once Hujjatul Islam ﷺ had just arrived home from a lengthy train journey and was still seated on the carriage on which he arrived. A person who lived in Biharipur Bareilly arrived and mentioned that his elder brother was a Mureed of Hazrat and he was very ill and was wishing to see his Peer. The person mentioned to Hujjatul Islam ﷺ that he had come to Hazrat's home for many days and then left sadly when he was told that Hazrat was out on a journey and had not yet arrived. When Hujjatul Islam ﷺ heard this, he did not even get off the carriage, but summoned his younger son Hazrat Nu'mani Mian ﷺ and asked him to remove the luggage. He then told him to inform all at Hazrat's home that he was on his way to visit a sick person. With this, he immediately went to the home of his ailing Mureed and comforted him in his time of ailment and need. *Subhaan'Allah!*

On another occasion, one of the mureeds of Hujjatul Islam ﷺ who was a loyal disciple but possessed a bad temper had invited Hazrat to his home for a meal. Due to unforeseen circumstances, Hujjatul Islam ﷺ was delayed and reached the home of the Mureed, which was in Banaras, after quite some time. The Mureed who saw that Hazrat had not come to his invitation became upset, and locked the door of his home and left with his family. When Hazrat arrived, he saw that the door of the house was locked and the people of the house were away. Any other person would be annoyed at this type of behaviour of a Mureed, but Hujjatul Islam ﷺ knew the disposition of his disciple and without even the slightest disappointment or anger, Hujjatul Islam ﷺ returned home with a smile

on his face. After sometime, when Hujjatul Islam ﷺ met this Mureed, and the disciple showed his dissatisfaction, Hujjatul Islam ﷺ still spoke to him with love and apologized for the inconvenience. The Mureed on seeing the humbleness of his Master immediately humbled himself in the Court of his Shaykh and showed more respect and love than ever. Subhaan'Allah!

The above-mentioned incidents verily open the chambers of the heart and soul, bringing freshness to our Imaan. Hujjatul Islam ﷺ loved both the young and the elderly dearly. He showed deep respect for the learned scholars as we have learnt from Qutbe Madinah ﷺ. From amongst the Ulama, he had much respect for Hazrat Ashrafi Mian, Sadrul Afaadil Maulana Naeemudeen Muradabadi, and Sadrush Shariah Maulana Amjad Ali Razvi, Sher Bashai Ahle Sunnat Maulana Hashmat Ali Khan, and his son-in-law and Khalifa Maulana Taqadus Ali Khan ﷺ.

He also had great respect for Haafiz-e-Millat Maulana Shah Hafiz Abdul Aziz ﷺ, who was the founder and Rector of Al Jami'atul Ashrafiyah Arabic University (Mubarakpur). It was on the invitation of Huzoor Hafiz-e-Millat ﷺ that Hujjatul Islam ﷺ made his first visit to Al Jami'atul Ashrafiyah accompanied by his younger son Hazrat Nu'mani Mian ﷺ in 1334 Hijri.

His Piety And Firmness On Shariah : Huzoor Hujjatul Islam ﷺ was a very pious and Allah fearing personality. Whenever he gained any free time from his propagation and other works, he spent this time in the Remembrance of Allah (Zikrullah) and in sending Durood and Salaams upon the Holy Prophet Muhammed Mustafa ﷺ.

Once there was an abscess on his body, that was very painful and

according to the advice of the doctors, needed to be removed. The doctor who was to do the procedure informed Hujjatul Islam ﷺ that he needed to give him anaesthetic, so that the procedure could be done. Hujjatul Islam ﷺ refused to take any type of anaesthetic or anything to even numb the area of the operation by saying that he was not prepared to allow anything with alcohol into or on his body. The doctor informed Hazrat that there was no other way to do the procedure, as the absence of anaesthetic would cause him unbearable pain during the procedure. The procedure was finally performed, lasting more than an hour, without any anaesthetic. Huzoor Hujjatul Islam ﷺ during this time did not show any signs of discomfort and passed through the entire procedure reciting Durood-e-Paak.

After the procedure, the doctor was completely impressed by the firmness and Taqwa (piety) of Hujjatul Islam ﷺ. Allahu Akbar!

Services Rendered : Hujjatul Islam ﷺ was a great orator, an admirable teacher and a learned Aalim. His life was spent in serving the Deen of Almighty Allah, by propagating Islam, Defending the Exalted pedestal of Prophethood and educating the Muslim masses in accordance with the Pristine teachings of the Quran and the Hadith. This was the real goal in his life. He lived for the sake of the Protection of Islam and Muslims. He passed from this mundane world, upholding the flag of Islam. He was a great teacher as he was taught by none other than his blessed father, Imam Ahmed Raza Khan ﷺ who was proud of his blessed son. For the purpose of strengthening the Maslak-e-Ahle Sunnat Wal Jama'at, Hujjatul Islam travelled to every corner of his country teaching Muslims and instilling in them the Obedience of Allah and His Rasool ﷺ. He debated and refuted openly the Wahabis and all other false sects that were insulting Almighty Allah and His Rasool ﷺ. He saved the Muslim masses from the destructive forces of dubious politicians, and during the Shudhi

Tahreek (A movement of the disbelievers to convert unsuspecting Muslims to disbelievers), he strongly opposed this movement and struggled for the protection of the Imaan of the Muslims.

His Political Insight And Support Of The Truth : By being well informed regarding the political situation in his time, Hujjatul Islam ﷺ became well versed with the schemes of the dubious politicians. He guided the Muslims out of the ruthlessness of the political arena. He was also prepared to challenge and refute all those so-called Ulama and Muslim Leaders who were using Islam as a bargaining tool to gain political success. He had no fear for any person no matter what his political standing was. A'la Hazrat Imam Ahmed Raza Khan ﷺ had passed a fatwa against Maulana Abdul Baari Sahib Farangi Mahali due to certain of his political manoeuvres and major errors. The very same Maulana Abdul Baari hosted a massive conference in Lucknow to protest against the actions of the Najdi Government that was bulldozing the Mazaars of the Sahaba of the Holy Prophet ﷺ. Hujjatul Islam ﷺ with a few others learned Ulama, journeyed to Lucknow under the auspices of 'Jama'at-e-Raza-e-Mustafa'. On their arrival, they were given a hero's welcome by Maulana Abdul Baari and numerous other Ulama. When Maulana Abdul Baari approached to shake the hand of Hujjatul Islam ﷺ, he pulled his hand back and said: '*As long as my blessed father's fatwa is on you, and until you do not repent, I am not prepared to meet with you.*'

Hazrat Maulana Abdul Baari Farangi Mahali (rahmatullah alaih) seeing the firmness of Hujjatul Islam ﷺ immediately repented sincerely at the hands of Hujjatul Islam ﷺ and said: '*Whether my dignity remains or not, I do not care. I repent in the fear of Almighty Allah, as I have to present myself in His Court. Let it be known, that, whatever Imam Ahmed Raza Khan wrote is the truth and the fact.*'

His Firmness and Fearlessness in Implementing Islamic Law: An official Conference (at Government level) was held in Lucknow concerning new laws that were to be gazetted by the Government concerning Muslim Marriages and Divorce. Hujjatul Islam ﷺ and Maulana Taqaddus Ali Khan (rahmatullah alaih) were representatives from Bareilly Shareef at this conference. Many shi'ite and najdi Molvis were also present at this conference. Shah Sulaiman (Chief Justice of the High Court of India) and the son-in-law of Maulana Abdul Baari Farangi Mahali, Janaab Abdul Waali were also amongst the representatives. During the debate on the issues of Islamic Marriages and divorce, Hujjatul Islam uprooted all those with new ideas from their places, with his immense knowledge, wisdom and debating skills. After this debate, the decision in this matter was made based on the argument presented by Huzoor Hujjatul Islam ﷺ. Whenever faced with such situations, Huzoor Hujjatul Islam always stood by the Laws of Shariah and never compromised the Teachings of the Shariah. In 1935, a Conference was held in Muradabad to address the religious, social, political and financial position of the Muslims in India. Huzoor Hujjatul Islam ﷺ was appointed the Head of this conference. During this conference, he delivered a lecture explaining all of the above topics to the Muslims masses. This lecture inspired the Muslims to take a firm stand for the sake of Islam.

Authority In The Command Of Language : Huzoor Hujjatul Islam's ﷺ command of the Arabic language was worthy of praise and admiration. His Arabic was praised by both the Ulama of Indo-Pak Subcontinent and Arabia. Once Qutbe Madinah ﷺ presented a book written by himself on Knowledge of the Unseen to Hujjatul Islam, during the physical lifetime of A'la Hazrat ﷺ, so that he may write a foreword to the book. The Foreword written by Hujjatul Islam ﷺ in the Arabic language was so well written that Qutbe Madinah ﷺ was astounded. Huzoor Hujjatul Islam ﷺ also wrote the translation and commentary of the world renowned Ad Daulat

ul Makkiyah, which was written in eight hours by A'la Hazrat ﷺ on the topic of Ilme Ghaib.

Once, Hazrat Hujjatul Islam ﷺ had to go to Darul Uloom Mueeniyah in Ajmer Shareef as an Examiner during the final examinations. While in Ajmer Shareef, Hazrat Maulana Mu'eenudeen Saahib Ajmeri (rahmatullah alaih) requested Hujjatul Islam to write something concerning the Darul Uloom. Hazrat agreed and said that he knew three languages namely, Urdu Arabic and Persian, and that he would write in whatever language was necessary. During this time, Maulana Mu'eenudeen was not very well versed with the immense knowledge possessed by Hujjatul Islam, so he suggested jokingly that the article should be written in Arabic. Huzoor Hujjatul Islam ﷺ immediately wrote an article of numerous pages in the Arabic language, while the learned Maulana looked on. After some time, Hujjatul Islam ﷺ handed the article over to the learned Maulana who perused through the document in amazement. After Hujjatul Islam ﷺ handed over the article, he left. When Maulana Mu'eenudeen sat down to translate the document, he found that the Arabic language in which the article was written was so pure and deep, that he could not even understand many of the words used. He had to search through advanced Arabic Dictionaries and books of the Arab Ulama to find the meanings to words used by Hujjatul Islam ﷺ in the article.

King Gawalyaar: Huzoor Hujjatul Islam ﷺ as we mentioned earlier was a possessor of great beauty, and many travelled just to make Ziyaarah of his blessed face. It has been stated that he once went to a place called Gawalyaar. For as long as he stayed there, the King of Gawalyaar (a hindu) used to come daily to make Ziyaarah of the blessed face of Huzoor Hujjatul Islam ﷺ.

Once Hujjatul Islam ﷺ arrived home from a journey. At the railway station was Ata'ullah Bukhari.

On seeing Hujjatul Islam ﷺ he enquired concerning him, and was informed by the people that this was Hujjatul Islam Maulana Shah Haamid Raza Khan ﷺ who was the son and Successor of A'la Hazrat Imam Ahmed Raza Khan ﷺ. Ata'ullah Bukhari then said: '*I have seen many Molvis, but I have seen none as handsome and bright as him.*'

Hajj And Ziyaarat : Almighty Allah had blessed Hujjatul Islam with the opportunity of visiting the Haramain Sharifain for the purpose of Hajj and Ziyaarah. He travelled for his first Hajj in 1323 (1905) with his blessed father Imam Ahmed Raza Khan ﷺ. This was an elevated Hajj for him, and was a journey of much learning and experience. It was during this Hajj, that he put together 'Ad Daulat ul Makkiyah bil Maadatil Ghaibiya', which was written on this journey by A'la Hazrat ﷺ. The most important part of this journey was Hujjatul Islam's ﷺ visit to the Exalted Court of his and our Beloved Master, The means of Creation Hazrat Ahmad-e-Mujtaba Muhammed Mustafa ﷺ. He relished the opportunity to be present in the Court of Holy Prophet Muhammed ﷺ. Almighty Allah blessed Hujjatul Islam ﷺ with his second Hajj in 1334 Hijri.

Hujjatul Islam's Visit To Pakistan : In 1925, Huzoor Hujjatul Islam ﷺ visited Pakistan, as a representative at the Annual Conference held under the Banner of 'Hizbul Ahnaaf'. During this visit, Hujjatul Islam ﷺ gave a challenge of Munaazira (debate) to the deobandis. At the very last moment, when the debate was about to commence, the deobandis made a lame excuse and refused to debate with Hujjatul Islam ﷺ.

Huzoor Hujjatul Islam ﷺ also met with the poet and philosopher Dr Iqbal. When Hujjatul Islam ﷺ informed him of the corrupt and blasphemous beliefs of the deobandis, he was astonished and replied by saying: ‘These are such blasphemous statements made by these people, why is the sky not falling on them. The sky should fall on such blasphemous (persons).’

It was during this journey, that a very important event took place. While Hujjatul Islam ﷺ was in Lahore, a young man who was at that time studying at an English school, would visit Hujjatul Islam ﷺ daily. Everybody else came to ask questions, or request Taweez etc. but this young man would come daily, sit silently and look at the face of Hujjatul Islam ﷺ. When just a few days were left for Huzoor Hujjatul Islam ﷺ to return to India, Hujjatul Islam ﷺ asked his reason for coming to visit him daily and yet not requesting anything. The young man replied by saying that his only request was to accompany Hujjatul Islam ﷺ back to India and become his student in attaining knowledge of Deen. Huzoor Hujjatul Islam ﷺ on hearing the request of the youngster was very pleased and immediately agreed to take him with. This young man studied with great sincerity, respect and dedication at the feet of Huzoor Hujjatul Islam ﷺ and qualified with distinctions as an Aalim and Muhadith. This young boy grew up to be none other than the world renowned Muhadith-e-Azam Pakistan Maulana Sardaar Ahmad (rahmatullah alaih) who later became the Leader of the Muslims in Lahore. This was definitely the Karam of Hujjatul Islam ﷺ on Muhadith e Azam Pakistan that led him to being one of the Greatest Scholars of Hadith in Pakistan.

Socio-Economic Services : Hujjatul Islam ﷺ served the Muslim Ummah in various ways. He encouraged them to become self-sufficient and not remain labourers and slaves of the West. In 1925 he held a conference in Muradabad under the banner of ‘All India Sunni Conference’, in which he explained to the Muslims the importance of being self-sufficient. He

delivered an inspiring lecture in which he pointed out the importance of Muslims strengthening their financial positions and removing themselves from dependency. A few excerpts from his lecture are being quoted below: ‘Our only means of income today is as labourers or as public servants. The situation has become so bad, that even the Hindu Nawaabs do not employ Muslims anymore. As for jobs in government, our applications never seem to reach the proper authorities, and even if they do, it takes years to process, by which time; a person is soaked in debt. By the time he receives a job, his debts are so vast that the meagre government salary is not enough to pay off these debts. Even if he gets the job, then because of the large numbers of hindus in high positions, he is always being watched (and can be removed for a minor reason). We must realise that our incomes should not be confined to such jobs. We should learn different trades and gain expertise in various fields. We should start businesses and factories, so that our socio-economic conditions may be strengthened. Today all our certificates and diplomas are not accepted. We do not have the proper finances to educate our children. If we had some type of profession or trade, then today we would not have been dependant like the way we are. Today, if a person loses his job, him and his family are destroyed, as he has no other means of dependable income. We should now completely forget the thought of labouring. Labouring has never given success to any nation in the world. Muslims should become professionals and tradesman if they wish to gain economic and financial stability.’

Shudhi Movement : This was a movement of the Hindus to convert unsuspecting Muslims to disbelievers, by using political and financial influence. It was during this time, that Hujjatul Islam رض protected the Imaan of the Muslims and saved thousands of Muslims from becoming Murtads. He informed the Muslims of the evil schemes of the Kufaars in the following words: ‘The movement of converting the Muslims by the ‘shudhi’ is now not only in the main states, but they have now spread their false movement throughout the country. They are using their schemes in the whole of India and

are taking advantage of ignorant and unsuspecting Muslims. Huge groups of people are being destroyed and caught in their web of deceit. Muslims do not have many institutes and organisations to combat this corruption, and wherever there are organisations, then due to a lack of correspondence, they are either not well informed, or do not have the expertise to cope with this dangerous problem. Unless Ulama are summoned from other parts of the country to combat this problem in the affected areas, there will be no success. I already have experience in such situations, and it must be known that these movements of infidelity destroy the propagation work of Muslims. I have been to the affected areas, where thousands of rupees have been given to Muslims to sell their Imaan and they have been promised positions and power. In such places, all that I could use were the words of the Beloveds, reminding Muslims of our religion, and the fear of Allah. This seemed to be the only medicine for those with the illness of weak Imaan. This method was so successful, that the Muslim youth that were being misled immediately repented and kicked away the promises of wealth and power given to them by the disbelievers, and became obedient to the words of Allah and His Rasool ﷺ.

Concerning Unity with other Groups, Hujjatul Islam ﷺ said: ‘Whenever Sunnis decide to call for unity with others (non-Sunnis), they should first remember the opposition from their own. What reason is there to try to unite with those who spend their days and nights scheming to undermine the Ahle Sunnat and increasing their number of mislead followers? Our true brothers have not allowed such movements to be successful. Remember! If these other groups were on Haq, then there would have been no need for them to leave the mainstream and form their own firqas (groups). An example of this is the newly formed Khilaafat committee, which used the front support of the Khilaafat movement to call for unity. Even in this Committee, there is a joint Union of the so-called Jami’atul Ulama, which is made up of a majority of wahabis, Ahle Hadith and ghayr muqallids. This forefront was only used to win the support of the Sunnis on the name of Unity, but it is the same group of people that are openly opposing the

Beliefs of the Ahle Sunnah. I received a letter from Molvi Ahmad Mukhtar, who is the President of Jami'atul Ulama Bombay in which he writes that the huge amounts of money have been collected from the Muslim community and with this, two hundred thousand copies of Taqwiyatul Imaan (this book has been written by Isma'eel Dehlwi, who in it has made statements of blasphemy against the Holy Prophet Muhammed ﷺ) have been printed and distributed free. Now I ask, should we now join and unite with such groups? It is definitely a means of destruction. It is with our own finances that our very religion is being destroyed'

Importance Of Education : Huzoor Hujjatul Islam ﷺ had a deep feeling for the importance of knowledge. He spent much time encouraging students and parents alike, to attain knowledge. He tried his utmost to explain the importance of education for females. He travelled throughout India trying to instil the importance of educating females in the hearts of the Muslim Ummah. His words were heeded and opened the doors of religious learning for many females throughout the country. During his talk at the Muradabad Conference, he said: *'It is also of utmost importance, to have educational institutes for females. In Addition to religious education, they should be taught simple home economics, such as dressmaking etc. that they would be able to do from their homes. However in doing this, there must be strict adherence to the laws of pardah.'*

His speech at the Muradabad Conference inspired the hearts of many. In reality what he did, was '*to gather the ocean into a jar*', so that everybody understood the point that he was making in a simple fashion.

His Immense Love For Sayyiduna Rasoolullah ﷺ : Huzoor Hujjatul Islam ﷺ loved the Holy Prophet ﷺ dearly and his every action was in accordance with the Sunnah of the Holy Prophet ﷺ. Indeed how could he not be a true devotee, when he was groomed at the feet of The Greatest Devotee of His time, Sayyiduna A'la Hazrat ﷺ. His Haaziri at

Madinatul Munaw'wara was an important even in his life, when he had the opportunity of presenting himself before the Holy Prophet ﷺ. His love for the Holy Prophet ﷺ can be seen in his Naat, which he wrote in Praise of the Most Exalted of all Creation, Sayyiduna Rasoolullah ﷺ :

*Gunahgaro Ka Roze Mahshar Shafi-ul-anaam Hoga
Dulhan Shifa'at Banegi, Doolha Nabi Hoga*

*Para Hoo Me Unki Rah Guzar Me Pare Hi Rahne Se Kaam Hoga
Dil-o-jigar Farsh Raah Banenge Ye Deedae-e-ishq Khiraam Hoga*

*Unhi Ka Moo Sub Takenge Us Din Jo Wo Karenge Wo Kaam
Duhaa'i Sub Unki Dete Honge Unhi Kar Har Lub Pe Naam Hoga*

*Khuda Ki Marzi He Unki Marzi, He Unki Marzi Khuda Ki Marzi
Unhi Ki Marzi Ye Ho Raha He Unhi Ki Marzi Ye Kaam Hoga*

*Jidhar Khuda He Udhar Nabi He, Jidhar Nabi He Udhar Khuda He
Khudaayi Bhar Sub Idhar Phiregi Jidhar Wo Aali Maqaam Hoga*

*Ussi Tamana Me Dum Para He Yahi Sahaara He Zindagi Ka
Bula Lo Mujko Madina Sarwar Nahi to Jeena Haraam Hoga*

*Huzoor Roza Huwa Jo Haazir to Apni Saj Dhaj Ye Hogi Haamid
Khamida Sar Aankh Band Lub Par Mere Durood-o-salaam Hoga*

In addition to all his other exceptional qualities, Hujjatul Islam ﷺ was a distinguished author of various books, which he wrote on many important topics. His immense knowledge can be gauged by perusing the books that he has written.

Some of the more renowned books are listed below:

1. As Saarimur Rabaani alaa Israaf Qaadiyani
2. Translation of Ad Daulat ul Makkiyah
3. Translation of Husaamul Haramain
4. Haashia Mulla Jalaal
5. Naatia Diwaan
6. Majmua Fataawa

His Karamaat : Huzoor Hujjatul Islam ﷺ was also Saahib-e-Karaamat, meaning that he performed various miracles. His greatest Karaamat however, was his firmness on the Shariah and his adherence to the Sunnah of Nabi Muhammad ﷺ. A few of Hazrat's Karaamats are being quoted for the sake of attaining blessings.

Karaamat As A Teacher : Once, a few teachers from the Madrassa decided to resign. They thought that they were indispensable and that none would be able to teach in their absence. The Karaamat of Huzoor Hujjatul Islam ﷺ was that he taught all the students all the subjects, with even more insight than was given by any other teacher. The scheme of the teachers failed hopelessly and even more students enrolled at the Madrassa after becoming aware of the high level of education being attained by students under the tutorship of Hujjatul Islam ﷺ.

The Grave Is In The Incorrect Place: Haji Muhammad Isma'eel bin Haji Abdul Ghaffaar Saahib reported that once Hujjatul Islam went to Madanpura. After Salaah, he was asked to make Faateha at the Mazaar of one of the Awliyah Allah whose Mazaar was on the Musjid property. Hazrat lifted his hands for Dua, and after a few moments moved back and said that the Grave in the Mazaar was not in its original place. The people were astounded and informed Hazrat that they had moved the spot of the actual grave slightly, due to the shortage of Saff space. Hazrat explained

to them that this was improper, and that it should be rectified.
Subhaan'Allah!

Removing Jin'naat: Hazrat was blessed with the mystical power of removing Jin and Aaseb (evil spirits). Once while Hazrat was in Banaras, many people heard of the mystical power possessed by him and thus crowds of people arrived to take his Duas.

He asked for some clothing of all those with such problems to be placed in front of him. He looked once at the clothing and then only removed a few and said, '*Only these people are affected, there is nothing wrong with the rest of them.*' He then prayed with the clothes in front of him, and in a few days, all those with these problems were fully cured.

Also during this time in Banaras, there was a person who had such a strong jinn controlling him that he used to run on the roofs of high buildings, late at night. His family was very worried and brought him to Huzoor Hujjatul Islam ﷺ, who made Dua for him.

The Jinn, which was affecting him immediately, made Tauba and left him, and the person was cured for good.

Unseen Wrath on A Deobandi Blasphemer: Hazrat Shaykh Abdul Ma'bood Jilaani Makki (rahmatullah alaih) states: '*When I visited Bareilly Shareef, A'la Hazrat Azeem ul Barkat ﷺ was writing the eleventh stanza of his famous Naat 'Wo Kamaal-e-Husne Huzoor he, ke Gumaan Naqs Jahaa Nahi'. As I am from the lineage of Ghaus-e-Azam ﷺ I took this to be a good sign for me. While in Bareilly Shareef, I became very close to Huzoor Hujjatul Islam ﷺ and I had to accept that he was undoubtedly a Saahibe Karaamat. The reason I am saying this, is because, I left Bareilly Shareef and went to Delhi after sometime.*

In Delhi I had taken a place to stay, which was right next to where the deobandis

were having one of their gatherings. I could thus hear their lectures from my room. During a lecture session, one of their Molvis stood up and said the following in his lecture, This Maulana Haamid Raza is not Haamid, but he is Jaabid (Dumb).

After saying this, all those present witnessed that, that Molvi became dumb and could not speak anymore. A few moments after this, he fell to the ground and died an agonizing death. Those present at the gathering say that when he fell to the ground, he tried to say something but could not talk. He signalled for a pen and paper. Those in the gathering quickly brought him a pen and a paper, on which he wrote the following before dying, 'I repent for my disrespect towards Maulana Haamid Raza Khan.'

Mureeds And Khulafa : Huzoor Hujjatul Islam's mureeds run into a lengthy list both in India and abroad. Hazrat had many mureeds in Jaipur, Udaipur, Jodhpur, Sultanpur, Bareilly and Kanpur. Hazrat also had many mureeds in other countries such as Pakistan and Zimbabwe. Amongst the names of his famous Students and Khulafa are the following:

1. Muhadith e Azam Maulana Sardaar Ahmad ﷺ
2. Huzoor Mujahid-e-Millat ﷺ
3. Hazrat Maulana Shah Rifaqaat Husain ﷺ
4. Hazrat Maulana Hashmat Ali Khan ﷺ
5. Hazrat Maulana Ibrahim Raza Khan (Jilani Mian B son of Hujjatul Islam) ﷺ
6. Hazrat Maulana Hammaad Raza Khan (Son of Hujjatul Islam) ﷺ
7. Hazrat Maulana Ahsaan Ali Saahib ﷺ
8. Hazrat Maulana Abdul Mustafa Saahib Azhari ﷺ
9. Hazrat Maulana Mufti Taqadus Ali Khan Saahib ﷺ
10. Hazrat Maulana Inaayat Muhammad Khan ﷺ
11. Hazrat Maulana Abdul Ghafoor Hazarwi ﷺ
12. Hazrat Maulana Muhammad Sa'eed Shibli ﷺ

13. Hazrat Maulana Wali-ur-Rahmaan Saahib رض
14. Hazrat Maulana Hafiz Muhammad Mian Saahib Ashrafi رض
15. Hazrat Maulana Abul Khaleel Anis A'lam Saahib رض
16. Hazrat Maulana Qaari Fazle Karim Saahib رض
17. Hazrat Maulana Razi Ahmed Saahib رض
18. The famous poet Janaab Akhtarul Haamidi was also a disciple of Hujjatul Islam. رض

A brief synopsis of the lives of a few of Hujjatul Islam's close students is being quoted below for your perusal.

Muhadith-E-Azam Pakistan رحمۃ اللہ علیہ

He was amongst the most famous and most recognized students and mureeds of Hujjatul Islam رض. Muhadith e Azam Pakistan Maulana Sardaar Ahmed (rahmatullah alaih) who was born in a village in Punjab in 1903 and was the son of Janaab Miraan Bakhsh. He had completed his primary and secondary education at an English school and had passed matric.

When he was in the second year of his tertiary education, he met Hujjatul Islam رض during the Hizbul Ahnaaf Conference in Pakistan. Here he took a deep liking towards the great Saint, and later accompanied him to Bareilly Shareef and became his Mureed.

He studied with much sincerity and respect under the tutorship of his Peer-o-Murshid, and completed his education upto the book Kaafia at Darul Uloom Manzar e Islam (Bareilly Shareef). He then went to Darul Uloom Mueeniyah in Ajmer Shareef where he studied the rest of his course under the watchful eye of Khalifa-e-A'la Hazrat, Hazrat Allama

Sadrush Shariah ﷺ. In 1351 Hijri, he returned to Bareilly Shareef with Sadrush Shariah ﷺ where he completed his final examination and graduated with distinctions. In 1354 Hijri he debated against the notorious Molvi Manzoor Nu'mani and was blessed with success in this debate.

He taught for some time at Madressa Manzar e Islam, until Ghausul Waqt Huzoor Mufti-e-Azam Hind ﷺ, the younger son of A'la Hazrat ﷺ invited him to take up the position of the Principal of Madressa Mazhar-e-Islam in 1356 Hijri. He remained in this position until the independence of Pakistan.

After independence, he went to Lyallpur in Pakistan where he established Darul Uloom Mazhar-e-Islam. Hundreds of students from the entire Indo-Pak Subcontinent enrolled at his Madressa to gain knowledge. He passed away at 1.40am on the night of the first of Sha'baan 1382 Hijri.

There were more than four hundred thousand people in his Janaazah Salaah which was performed by Allama Abdul Mustafa Azhari (rahmatullah alaih), who was the son of Sadrush Shariah ﷺ and the brother of Muhadith-e-Kabeer Allama Zia-ul-Mustafa Saahib.

HUZOOR MUJAHID-E-MILLAT

حُزُور
مُجَاهِدِ الْمَلَّا

His name is Maulana Shah Muhammad Habeeb ur Rahmaan. He was born during Subho Saadiq on a Saturday, the 8th of Muharram 1322 in Dhaamnagar India. Hazrat Maulana Shah Abdul Manaan ﷺ gave him the name Habeeb ur Rahmaan. He is a direct descendant of Hazrat Sayyiduna Abbas ﷺ, the uncle of the Holy Prophet Muhammad ﷺ. His family had initially enrolled him at an English school, even though he had no enthusiasm for this. Hazrat was nine years old, when his father passed away. He thus divorced himself from secular education and commenced Islamic studies. He attained his early education at home. He later enrolled at Madressa Subhania in Ilahabad, and later in Jaamia Mueeniyah in Ajmer, where he attained knowledge under the distinguished tutorship of teachers like Maulana Naeemudeen Muradabadi ﷺ, who was the Khalifa of A'la Hazrat ﷺ, and the commentator of the 'Kanz ul Imaan' by A'la Hazrat ﷺ.

After graduating, he taught for some time at Jamia Naeemia Muradabad, which was the Madressa of Maulana Naeemudeen Muradabadi ﷺ. He was later appointed as the Principal of Madressa Subhania in 1934, where he taught Hadith, Tafseer and various other subjects. He was particularly well versed in the field of logistics and philosophy. He was an Allah fearing and pious personality. He kept fast from the age of nine, and was always in the remembrance of Allah. He was very kind, and gentle. He always cared for the downtrodden and the destitute. He used to travel India spreading the teachings of the Maslak e Ahle Sunnat in a very humble and beautiful way. Giving Muslims advice on the issues of Aqida and Deen was his most liked action. He founded a string of Institutes and Organizations throughout India. He was blessed with deep political and social knowledge. He gained blessings from great Scholars like Ashrafi

Mia, Qutbe Madinah and his Spiritual Master, Hujjatul Islam ﷺ. He was blessed with journeying for Hajj on various occasions. His first Hajj was in 1341 Hijri, second in 1955, third in 1959, forth in 1973, fifth in 1974, and in 1979, he was arrested by the Saudis and deprived of Hajj for not praying Salaah behind them. He was also blessed with the Ziyaarah of Baghdad Shareef twice.

He passed away at 5.45pm on a Friday, the 6th of Jamadil Ulaa 1401 Hijri co-inciding 13th March 1981 in Bombay. His Mazaar is in Orissa, India. The Names of a few of his famous Khulafa are as follows:

1. Hazrat Maulana Zahoor Hussaam
2. Hazrat Maulana Abdul Waheed Oriswi
3. Hazrat Maulana Abdur Rab Muradabadi
4. Hazrat Maulana Naeemullah Khan
5. Hazrat Maulana Sayyid Abbas Alawi Makki
6. Hazrat Maulana Mushtaq Ahmad Nizami (*Author of Khoon ki Ansoo*)

Huzoor Hujjatul Islam's Children: Almighty Allah blessed Hujjatul Islam ﷺ with two sons and four daughters. The names of his sons are:

1. Mufassir Azam Hazrat Ebrahim Raza Khan ﷺ also known as Jilani Mian. He is the distinguished father of Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari.
2. Nu'mani Mian, Hazrat Maulana Muhammad Ham'mad Raza Khan ﷺ

Wisaal : Hujjatul Islam ﷺ travelled from this world into the hereafter on the 17th of Jamadil Ulaa co-inciding with 23 May 1943 in the condition of Namaaz, in Tashahud position.

The demise of Hujjatul Islam was a sore loss to the entire Sunni community. A loss that was felt throughout the world, as the bright shining sun of A'la Hazrat ﷺ had come to set.

Janaazah: Hundreds of thousands of devotees and Mureeds gathered for his Janaazah Salaah, which was performed, by his Khalifa, Muhadith-e-Azam Pakistan, Maulana Sardaar Ahmad رحمۃ اللہ علیہ.

Mazaar-E-Paak : His Mazaar-e-Paak is beside his blessed father Sayyiduna A'la Hazrat ﷺ.

Every year during the Urs, thousands of devotees gather at his Mazaar to pay tribute, to a Faithful Servant of Allah, A True Devotee of the Prophet ﷺ and an Aalim and Saint of his time.

May Almighty Allah bless us with his Fuyooz and Barakaat always.
Aameen.

41st Noor

Taajedaare Ahle Sunnat Shamsul

Aarifeen Ghausul Waqt Huzoor

Mufti-e-Azam Hind

Ash Shah Abul Barkaat

Muhiy'yudeen Jilani

Aale Rahmaan Muhammad

Mustafa Raza Khan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

His Position in The Silsila: Aftaab-e-Ilme Ma'rifat, Mahtaabe Rushd-o-Hidaayat, Shamsul Arifeen, Qutbul Waqt, Ghausul Waqt, Mujaddid ibn Mujaddid, Huzoor Mufti-e-Azam Hind Ash Shah Imam Mustafa Raza Khan رض is the 41st Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

His Birth : Ghausul Waqt, Mufti-e-Azam Hind رض was born on Monday, 22nd of Zul Hijjah 1310 AH (18 July 1892) in the beautiful city of Bareilly Shareef, India. It was in this very city that his illustrious father, the Mujaddid (Reviver) of Islam, Imam-e-Ahle Sunnat, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaadiri رض was born (1856 - 1921). At the time of the birth of Ghausul Waqt, Mufti-e-Azam Hind رض, his distinguished father, was in Marehra Shareef, one of the great spiritual centres of the Sunni World. On that very night, Sayyiduna A'la Hazrat رض dreamt that he had been blessed with a son and in his dream he named his son 'Aale Rahmaan'. Hazrat Makhdoom Shah Abul Hussain Ahmadi Noori رض, one of the great personalities of Marehra Shareef, named the child 'Abul Barkaat Muhiy'yuddeen Jilani'. Mufti-e-Azam Hind رض was later named 'Mustafa Raza Khan'. His Aqeeqa was done on the name 'Muhammad', which was the tradition of the family.

Glad Tidings Of Peer-O-Murshid : Upon the birth of Ghausul Waqt, Mufti-e-Azam Hind رض Sayyiduna Shah Abul Hussain Ahmadi Noori رض told A'la Hazrat رض, '*Maulana! When I come to Bareilly Shareef, then I will definitely see this child. He is a very blessed child.*' As promised, when Sayyiduna Abul Hussain Ahmad e Noori رض went to Bareilly Shareef, he immediately summoned to see Mufti-e-Azam Hind رض who was only six (6) months old. Sayyiduna Noori Mia رض, as he was also famously known, congratulated A'la Hazrat رض and said, '*This child will be of great assistance to the Deen and through him the servants of Almighty Allah will gain great benefit. This child is a*

Wali. From his blessed sight thousands of stray Muslims will become firm on the Deen. He is a sea of blessings.' On saying this, Sayyiduna Noori Mia ﷺ placed his blessed finger into the mouth of Mufti-e-Azam Hind ﷺ and made him a Mureed. He also blessed him with I'jaazat and Khilaafat at the same time. Not only did he receive Khilaafat in the Qaadiri Silsila (Order), but also in the Chishti, Naqshbandi, Suharwardi, and Madaari Orders. He also received Khilaafat from his blessed father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaadiri ﷺ.

His Features : Well built, handsome, round face, very radiant. It seemed like drops of Noor were raining on it. Big beautiful eyes, glittering and alert, broad eyebrows, thin eyelashes, Bright tan fingers, well groomed beard, white and soft like silk, moustache, not very big and not too thin. Firm nose, broad forehead, small beautiful teeth like pearls.

He had a firm neck, back slightly bent, broad wrists, full palms, firm and beautiful feet.

Early Education : Ghausul Waqt, Mufti-e-Azam Hind ﷺ attained most of his early education from his illustrious family - from his father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaadiri ﷺ the Mujaddid of Islam. He also studied Kitaabs under the guidance of Hazrat Maulana Haamid Raza Khan (his elder brother), Maulana Shah Rahm Ilahi Maglori and Maulana Sayyid Basheer Ahmad Aligarhi and Maulana Zahurul Hussain Rampuri (radi Allahu anhum). He studied various branches of knowledge under the guidance of his most learned and blessed father, A'la Hazrat ﷺ. He acquired proficiency in the many branches of Islamic knowledge, from among which are: *Tafseer; Hadith; Fiqh; Laws of Jurisprudence; Sarf; Nahw; Tajweed; Conduct of Language; Philosophy; Logistics; Mathematics; History etc.; Arithmetic; Aqaa'id (Belief); Tasawwuf; Poetry; Debating; Sciences; etc.*

His First Fatawa : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan's brilliance as an Islamic Scholar manifested itself when he was still a youth, but overflowing with knowledge and wisdom. He wrote his first historical Fatawa (Islamic Ruling) when he was only 13 years old. It dealt with the topic of 'Raza'at' - affinity between persons breast fed by the same woman. The following has been recorded with regards to this occasion.

Hazrat Maulana Zafrud'deen and Hazrat Maulana Sayyid Abdur Rasheed (radi Allahu anhum) were at the Darul Ifta (Fatawa Department) at this stage. One day, Mufti-e-Azam Hind ﷺ walked into the Darul Ifta and noticed that Hazrat Maulana Zafrud'deen ﷺ was writing a certain Fatawa. He was about to take 'Fatawa Razviyah' from the shelf as his reference. On seeing this, Mufti-e-Azam Hind ﷺ said, '*Are you relying on Fatawa Razvia to write an answer?*'

Maulana Zafrud'deen ﷺ replied, '*Alright then, why don't you write the answer without looking.*' Mufti-e-Azam Hind ﷺ then wrote a powerful answer without any problem. This was the Fatawa concerning 'Raza'at' and is the very first Fatawa which he had written. The answer was then sent to his father, Sayyiduna A'la Hazrat ﷺ for correction and verification. On seeing the authenticity of the Fatawa, Sayyiduna A'la Hazrat ﷺ was delighted and immediately certified the Fatawa.

Sayyiduna A'la Hazrat ﷺ then signed the Fatawa. He also commanded Hafiz Yaqeenudeen ﷺ to make a stamp for Mufti-e-Azam Hind ﷺ as a gift and said that it should read as follows: '*Abul Barkaat Muhiy'yuddeen Jilani Aale Rahmaan (alias) Mustafa Raza Khan.*' This incident took place in 1328 AH. After this incident Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ spent another 12 years writing Fatawa at the feet of A'la Hazrat ﷺ. He was given this immense responsibility of issuing Fatawa even while A'la

Hazrat ﷺ was in this physical world. He continued this trend until his last breath. The stamp which was given to him was mislaid during his second Hajj when his bags were lost.

Character and Habits: Wealth, presidency, worldly satisfaction and happiness can be given to a person by anyone, but such people do not have the spiritual insight to give tranquillity to a disturbed heart and they cannot put a smile onto the face of a depressed person. But Taajedaare Ahle Sunnah, Taaje Wilaayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ gave both the treasures of the physical world and the spiritual worlds to those in need. To be his servant was not less than kingship. Every day hundreds and thousands of people in need of spiritual, physical and academic needs would come to him and each one of them returned with complete satisfaction. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ is the light of such an illustrious family whose radiance reflected itself in his character and manners that he displayed - such qualities that very few would be able to reach perfection. His character was the true embodiment of the Sunnah of Sayyiduna Rasoolullah ﷺ. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ possessed great heights of good character, moral standards, kindness, sincerity, love and humbleness. He never refused the invitation of any poor Muslim. He always stayed away from those who were very wealthy and lavish. He was the possessor of great moral and ethical values. It is stated that once Akbar Ali Khan, a Governor of U.P., came to visit Mufti-e-Azam Hind ﷺ. Mufti-e-Azam Hind ﷺ did not meet him but left to a place called Puraana Shahar (Old City) to visit a poor Sunni Muslim who was very ill and at the doorstep of death.

On another occasion, Fakhrudeen Ali Ahmad, the President of a Political Party, came to visit Mufti-e-Azam Hind ﷺ but was refused this opportunity. Many other proud ministers had also come to meet Mufti-e-

Azam Hind ﷺ but met with the same fate. This was due to his extreme dislike for politics and involvement in worldly affairs. Mufti-e-Azam Hind ﷺ never fell short in entertaining those who came to visit him. When he was physically fit he used go into the Visitors Section and ask each person whether they had eaten or not. He used to ask them if they partook in tea or not. He used to continuously enquire as to whether they were experiencing any difficulties or not. It was often seen that he would personally carry the dishes into the house for the visitors! He was definitely blessed with the characters of the ‘Salf-us-Saliheen’ or ‘The Pious Predecessors’.

Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ was a pillar of hospitality and humbleness. If he reprimanded a certain person for doing something un-Islamic or if he became displeased with anyone for some reason or the other, he used to also explain to the person in a very nice way and also try to cheer that person. He would then make Dua in abundance for such a person. His Mureeds (Disciples), on many occasions, used to recite Manqabats (Poetry) in his praise. On hearing such Manqabats he would say, *‘I am not deserving of such praise. May Allah make me deserving.’* Many people came to him for his blessings. Others would come for Taweez. He never refused anyone. It is also not known how many homes were being supported through the kindness and hospitality of Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ. He always entertained those who came from far and near to the best of his means. He used to even give most of his visitors train and bus fares to travel.

In winter, he would give warm clothes, warm sheets and blankets to the poor and the needy. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ gave Khilaafat to many Ulama-e-Kiraam and personally tied the Amaama (Turban) on their heads. He gave cloaks, turbans and hats to many people. Once, during winter, a few of the Khaadims were present with Mufti-e-

Azam Hind ﷺ. He was lying on his bed and covered with a shawl. A certain Maulana Abu Sufyaan touched Mufti-e-Azam's Hind ﷺ shawl and commented as to how beautiful it was. Mufti-e-Azam Hind ﷺ immediately removed the shawl and presented it to him.

Although the Maulana refused to accept it Mufti-e-Azam Hind ﷺ insisted that he have it. All of his Mehfils were full of knowledge and Barkah. Many questions on Tasawwuf were easily answered by him. It seemed as if the rains of mercy and rays of Noor were spread all over his Mehfils.

A Few Of His Unique Habits : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ always wanted to see a Muslim's inner and outer personality. He always advised them to mould their lives according to the principles and the commands of Islam. He always showed discomfort to those who did not have beards, those who wore hats and to those who wore ultra-western clothes. He used to warn such Muslims. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ used to show his displeasure towards those who wore ties. He used to tug at their ties and commanded them to abstain from wearing a tie. He also asked them to make Tauba from such acts. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ always commanded Muslims to give or take anything with their right hand. He stopped the Muslims from referring to the governments as their 'Sarkaar' or leaders. He never kept any ordinary Kitaab on the books of Tafseer or Hadith. Whenever he sat in a Meelad-un-Nabi ﷺ or Mehfil-e-Zikr, he always sat with utmost respect until the very end. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ never spat towards the Qibla. He never stretched his legs in the direction of the Qibla. Whenever he entered the cemetery, he never used his entire feet to walk on the ground. He always walked on his toes. At times, he would stand on his toes for about half an hour in the graveyard making Dua-e-Maghfirat! He always stopped Muslims from doing any fortune telling. If any death or loss took place in

the house of a Muslim, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ would go to comfort the people of that house but he would never eat there. He always advised those in sorrow to make Sabr and remember Almighty Allah. He always respected the Ulama-e-Kiraam. He respected the Sayyids in such a manner as a slave will respect his King. He prohibited Muslims from keeping un-Islamic names. He preferred such names as Abdullah, Abdur Rahmaan, Muhammad and Ahmad.

His Boldness and Fearlessness: The sign of a true Momin is that he never submits himself before an enemy. In the worst of circumstances a Momin announces that which is the truth. Sayyiduna Rasoolullah ﷺ said, ‘*To say the truth before a tyrant King is a great Jihad.*’ So imagine the excellence of a person who always spoke the truth at all times, a person who always raised the flag of truth and honesty, and a person who never left the path of truth in his entire life! Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ was one such person. He is one of the greatest leaders of the Sunnis. His boldness and fearlessness is difficult to explain. His entire life was spent speaking against Deobandis, Wahabis and all the other misled sects, whether it was against the West, Qadianism, or Najdism he always challenged them right till the very end. He always propagated the true Deen and the Path of the Ahle Sunnah Wa Jamaah. With his Fataawa, he helped protect the Imaan of not only the Muslims in India and Pakistan, but of Muslims throughout the world. He attacked the enemies of Islam through his writings, sayings, actions, etc. He did everything in his capacity to challenge the enemies of Islam. No person in his presence could say or do anything against Shariah. No person could speak against that which was the truth.

It is stated by one of Mufti-e-Azam Hind’s ﷺ Khaadim's, who accompanied him on a journey by train, that there were some people in the train who were consuming alcohol. When Mufti-e-Azam Hind ﷺ saw

them, he reprimanded them and told them to desist from such a Haraam act. They did not listen to his advise so he scolded the leader of the group who was a young and well-built person. He gave the young person a hard slap which caused the bottle of alcohol to fall far from his hand. The Khaadim expected the person to retaliate but, who had the nerve to retaliate against this Lion of Islam! They became afraid and sat down quietly. Later some of them came up to Mufti-e-Azam Hind ﷺ and begged for forgiveness for their shameful behaviour.

Ibaadat And Riyaaazat: Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ always performed his Salaah in Jama'at whether he was on journey or not. The moment he put his foot out of his house to go towards the Musjid, he used to be surrounded by his Mureeds (disciples) and well-wishers who would follow him till the Musjid door which was just a few feet away from his house. While some would be kissing his blessed hands, others tried to talk with him. He would reply to all those who made Salaam to him. On entering the Musjid, he would immediately recite the Dua prescribed.

Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ would then remove his Amaama and sit down to perform Wudu. He would wash all the parts thoroughly so that the Sunnahs were accomplished. He would perform his Salaah with great sincerity and used to be lost in the worship of his Creator. The person who looked at him from a distance would have instantly understood that Mufti-e-Azam Hind ﷺ had left all the worldly desires and was intent upon pleasing his Creator. Once, while Mufti-e-Azam Hind ﷺ was travelling from Nagpur, it was time for Maghrib Salaah. He immediately disembarked from the train. The people told Mufti-e-Azam Hind ﷺ that the train was about to leave, but he was intent on performing his Salaah. His companions also disembarked with him. They had just performed their Wudu and were making Niyyah for Salaah when the train left the station. All of Mufti-e-Azam Hind's ﷺ and his

companions luggage' were left on the train. A few un-Islamic people who were there said 'the Mias train had left him'. Mufti-e-Azam Hind ﷺ was still in Salaah.

When they had all completed their Salaah, they noticed that the station platform was empty. They were all concerned as their luggage had gone with the train, but still Mufti-e-Azam Hind ﷺ looked undisturbed. His companions were busy talking about the luggage when they noticed the station guard, followed by a group of travellers, running towards them. The guard came up to Mufti-e-Azam Hind ﷺ and said, 'Huzoor! The train is stuck!' Mufti-e-Azam Hind ﷺ said, 'The engine is damaged.' The train was brought back and Mufti-e-Azam Hind ﷺ and his companions sat in the train. After some repairs the train left with him and his companions seated in it!

Love For The Holy Prophet ﷺ : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ was drowned in the love for the Holy Prophet, Sayyiduna Rasoolullah ﷺ. Everything he did was for the pleasure of Almighty Allah and Sayyiduna Rasoolullah ﷺ. All that he had gained was due to the intense love which he possessed for the Holy Prophet ﷺ. His extreme and intense love for the Holy Prophet ﷺ can be understood by the fact that during the latter stages of his life, even though he was very ill, he would sit for hours with great respect in the Naat Mehfils and would shed tears in his love for Sayyiduna Rasoolullah ﷺ. He used to celebrate the Meelad-un-Nabi ﷺ each year with great splendour. The programme used to begin on the eve of the 12th of Rabi-ul-Awwal and used to continue till the next day just before lunch. The invitation was open to all Muslims and they all used to be fed.

Love For Sayyiduna Ghausul Azam ﷺ : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ possessed profound love for Sayyiduna Ghausul Azam, Shaykh Abdul Qadir Jilani ﷺ. He wrote many poems in which he praised Shaykh Abdul Qadir Jilani ﷺ with great respect. His love for Shaykh Abdul Qadir Jilani ﷺ can be understood from the following incident: ‘Once a very young descendant of Sayyiduna Shaykh Abdul Qadir Jilani ﷺ, Hazrat Peer Taahir Ala’uddeen ﷺ, visited Bareilly Shareef. The respect and honour that Mufti-e-Azam Hind ﷺ showed towards him was out of this world. Mufti-e-Azam Hind ﷺ used to walk bare feet behind him with great respect.’

The great Ulama of the time have stated that Mufti-e-Azam Hind ﷺ was lost to such an extent in the love for Sayyiduna Ghausul Azam, Shaykh Abdul Qadir Jilani ﷺ that even physically he began to resemble Shaykh Abdul Qadir Jilani ﷺ.

Respect for Sayyids and Ulama: Ghausul Waqt, Mufti-e-Azam Hind ﷺ had great respect and love for the Ulama and for Sayyids (Descendants of Sayyiduna Rasoolullah ﷺ). The respect which he showed towards them is beyond explanation. One day, in 1979, a lady came with her little child to ask for Taweez. It was a very hot day and she was informed that Mufti-e-Azam Hind ﷺ was resting. The lady, however, was in great need for the particular Taweez. She asked someone to see if Mufti-e-Azam Hind ﷺ was awake but nobody had the nerve of going near him while he was resting as they considered this to be disrespectful. Taking her child she commented, ‘What did we know that the words of Sayyids will not be heard in this place’.

It is not known how Mufti-e-Azam Hind ﷺ heard this, but he immediately summoned one of the Mureeds. He instructed him to call the lady and not

give her grief. The woman then sent her child to Mufti-e-Azam Hind ﷺ. He asked the child's name and showed great love and respect towards this young child. With great affection, he placed his hand on the child's head. He even asked someone to bring an apple for the child. From behind the curtain, he spoke to the lady concerning her problem and immediately wrote a Taweez for her. Mufti-e-Azam Hind ﷺ then sent a message to his family requesting that the mother and child should only be allowed to leave after the heat became less intense; that they should be well entertained and that no shortage should be spared in entertaining these Sayyids.

When Allama Sadrukh Shariah Maulana Amjad Ali Qadiri ﷺ, the author of the famous 'Bahaar e Shariat,' used to come to Bareilly Shareef for the Urs Shareef of Sayyiduna A'la Hazrat ﷺ, Mufti-e-Azam Hind ﷺ used to go to the railway station to welcome him and showed great respect towards this Scholar of Islam. He also showed great respect towards Sayyidi Hafiz-e-Millat and Hazrat Maulana Hashmat Ali Khan Sahib (radi Allahu anhum). He also showed respect towards his own Mureeds and Khalifas who were Aalims.

Marriage : Mufti-e-Azam Hind ﷺ married the blessed daughter of his paternal uncle, Hazrat Muhammad Raza Khan ﷺ. He had 6 daughters and one son, Hazrat Anwaar Raza ﷺ, who passed away during childhood.

Visit To Haramain Sharifain: Taajedaare Ahle Sunnah, Taaje Wilaayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ went twice for Hajj - in 1905 and 1945. He performed his third Hajj in 1971. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ was the first person to go for Hajj without a photograph in his passport. He refused to take a photograph. Mufti-e-Azam Hind ﷺ was allowed to go for Hajj without a photograph in his passport and without taking any vaccinations. During

his trip to Makkatul Mukarramah, Mufti-e-Azam Hind ﷺ, also had the opportunity of meeting those Ulama whom his father, Sayidduna A'la Hazrat ﷺ, met during his visit to Haramain Sharifain. These great Ulama were from amongst the students of Sayyid Yahya Almaan ﷺ. A few of the Ulama that he met were Allama Sayyid Ameen Qutbi; Allama Sayyid Abbas Alawi and Allama Sayyid Noor Muhammad (radi Allahu anhum) - to mention just a few. They narrated many incidents which had taken place during Sayyiduna A'la Hazrat's ﷺ visit to Haramain Sharifain. They then requested Khilaafat from Mufti-e-Azam Hind, ﷺ, which he bestowed upon them.

His Position In Knowledge Of Fiqh: Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ, who after writing his first Fataawa while still a student at 'Darul Uloom Manzar e Islam', was given the status of Mufti due to his immense knowledge. When the Muslim World began to see his knowledge and Fataawa illuminating the world, they began calling him '*Mufti-e-Azam*' or *The Most Exalted Mufti of the Time*. This title alone became the name he was recognised by. Whenever the name 'Mufti Azam Hind' was mentioned, it referred to none other than his exalted personality. Remember that he or she only is exalted who has been blessed with this excellence by Almighty Allah and His Beloved Rasool ﷺ. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ was a personality free from pride, lavishness and self- fame. His status was bestowed upon him by Almighty Allah and His Beloved Rasool ﷺ. That person to whom Almighty Allah and His Rasool ﷺ grants such excellence, then such excellence cannot be understood by ordinary mortals. This is one of the reasons why the entire world was brightened and received the benefits of his knowledge of Fiqh.

There came a stage when Mufti-e-Azam Hind ﷺ was not only known as 'Mufti-e-Azam Hind' but he was also known as '*Mufti-e-Azam-e-Alam*' or *The Grand Mufti of the World*. It is recorded that on his trip to the Haramain

Sharifain the Ulama of the Hejaz (Arabia), Syria, Egypt, Iraq, and from many other countries came to him to solve Fiqh Mas'las. Many became his Mureeds. This is how his Faiz of Shariah and Tariqah spread its rays throughout the world. While in the Hejaz Shareef, he also had to deal with many Fatawa that poured in from various countries, such as, Africa, Mauritius, United Kingdom, America, Sri Lanka, Pakistan, Malaysia, Bangladesh, and many other places. He answered every single one of them in a very dedicated and professional manner.

Fatawa On Sighting Of The Moon Via An Aeroplane : During the reign of General Ayub Khan a 'Rooyat Hilal Committee' was formed in Pakistan for the purpose of sighting the moon for every Islamic Month, and more importantly, for Eid-ul-Fitr and Eid-ul-Adha. An aeroplane was flown up to a certain height and the moon would be sighted from there. This form of Shaahaadat (Confirmation) of the sighting of the moon via an aeroplane was readily accepted by the Pakistani Government. In this manner, Eid was celebrated.

On a specific occasion, on the 29th of Ramadaan, an aeroplane was flown from the East to the West of Pakistan and the moon was reported to be sighted. This sighting was announced by the Hilaal Committee, but the Sunni Ulama of Pakistan did not accept this confirmation. The Ulama of Pakistan sent questionnaires to the Ulama throughout the world for clarification and one such questionnaire was sent to Mufti-e-Azam Hind ﷺ. Many Ulama replied that the confirmation had to be accepted and that it was permissible, but Mufti-e-Azam Hind ﷺ clearly replied that this was not permissible. His Fatawa read as follows: '*The command of Shariah is to sight the moon and Fast or celebrate Eid. Where the moon is not sighted the Qazi should give an Islamic Decision in connection with a confirmation. The moon must be sighted from the ground level or any place attached to the ground. With regards to the matter of using the plane, then sighting of the moon from the plane*

is incorrect because the moon sets and does not perish. This is why it is sometimes sighted on the 29th and sometimes on the 30th. If to fly in a plane to sight the moon is a condition, then by increasing altitude the moon will be sighted even on the 27th and 28th. In this case, will the sighting be confirmed for the 27th or 28th? No person in his right sense will accept this. Thus under these circumstances, how would it be proper to sight the moon on the 29th (from a plane)?'

This Fatawa of Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رض appeared in every newspaper in Pakistan as 'Headline News'. The following month, on the 27th and the 28th, the Pakistan Government sent an aeroplane at a higher altitude and found that the moon was visible on these days. *The Government of Pakistan then accepted the Fatawa of Mufti-e-Azam Hind رض.*

Vasectomy Is Haraam In Islam : The year 1976 was a very difficult period for the Muslims in India. Certain Ulama, bought off by the Saudi Riyals and American Dollars, passed the Fatawa making Vasectomy (male sterilisation to prevent birth of children) permissible. The Indian Government made Vasectomy necessary for every male in India at that time.

Muslims of India were in search of a Saviour to prevent such a law from being passed as this would mean them not having any more children. They were looking for someone who would stand and fight for their religious rights. All the Muslims looked towards the city of Bareilly Shareef, the city of light and truth, for an answer to this controversy. In such a time, this Mujahid of Islam stood up with the torch of knowledge and light against the winds of enmity and destruction. He immediately issued the true Fatawa on vasectomy and said, 'Vasectomy is Haraam, Haraam, Haraam.' This news spread throughout India. Through the Dua and firmness of Mufti-e-Azam Hind رض on this issue, the Government that

wished to pass this law had lost power, and a new government came into power. The law on Vasectomy was abolished!

Mas'ala on Tasawwuf: Once, Maulana Abdul Hadi Al Qaadiri and Soofi Iqbal Sahib asked Ghausul Waqt, Mufti-e-Azam Hind ﷺ the following question: 'Huzoor! Can one remember his Shaykh in Namaaz?' Mufti-e-Azam Hind ﷺ answered by saying, 'If you need to remember anyone in Namaaz then you should remember Taajedaare Do A'lam, Habib Khuda ﷺ. Yes, just as people tend to gaze here and there in Namaaz; if in this way, the thought of one's Peer comes into the mind, then there is no hindrance'. Subhaan'Allah! Such caution in this answer! This answer has also contradicted the deobandi belief. By looking at the life of Mufti-e-Azam Hind ﷺ and reading his Fatawa, one would observe his status and excellence in the spiritual domain. His spiritual life was according to that of his renowned and distinguished father, Sayyiduna A'la Hazrat ﷺ.

Love For Naat Shareef : In the world of poetry, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ was a Giant of his time. Most of his poems were in the form of Humd (Praise of Allah), Naat Shareef, Qasidas and Manqabats compiled in the Arabic, Urdu, Persian and Hindi languages.

All these poems were compiled into a book which is famously known as 'Samaane Bakhshish' which is still available today. Samaane Bakhshish is a treasure chest which flows with pearls of love for Sayyiduna Rasoolullah ﷺ. The compilation of Samaane Bakhshish is through the blessings of Sayyiduna Rasoolullah ﷺ.

When Mufti-e-Azam Hind ﷺ returned from his journeys he would become engrossed in the writing of Fatawa, yet he found the time to prepare Samaane Bakhshish and many other Kitaabs. In the world of poetry, Mufti-e-Azam Hind ﷺ was known by the pen name 'Noori'

A few stanzas of one of his most famous Naats, ‘Too Shama'e Risaalat’ is transliterated below for our readers:

Too Shamae Risaalat He Alam Tera Parwana

Too Mahe Nabuiwat He Ai Jalwa'e Janana

Khaate He Tere Dar Ka Peete He Tere Dar Ka

Pani He Tera Paani Daana He Tera Daana

Jo Saqi E Kousar Ke Chehre Se Naqab Uthe

Har Dil Bane Maikhana Har Aankh Ho Paimana

Wo Kehte Na Kehte Kuch Wo Karte Na Karte Kuch

Ai Kash Wo Sun Lete Mujh Se Mera Afsana

Kyu Zulfe Mu'ambar Se Kooche Na Mahak Uthe

Ai Panja'e Qudrat Ka Zulfo Ka Teri Shaana

Sange Dar Jaana Par Karta Hoon Jabhi Saain

Sajda Na Samaj Najdi Sar Deta Hoo Nazrana

Har Gul Me He Boo Teri Har Sham'a Me Zou Teri

Bul Bul He Tera Bul Bul Parwana He Parwana

Abaad Isse Farma Weeran He Dille Noori

Jalwe Tere Basjaye Abaad Ho Weerana

Sarkaar Ke Jalwo Se Roshan He Dille Noori

Ta Hashr Rahe Roshan Noori Ka Ye Kashana

Books & Treaties : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan رض was a great Muhaqqiq (Philosopher) and Musannif (Author). His writings were filled with the rays of knowledge of his distinguished father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaadiri رض. All his works displayed great research. It seemed as if his works were overflowing with the ‘research of Imam Ghazzali رض, the rareness of Imam Raazi رض and the rays of knowledge of Imam Jalaludeen Suyuti رض’. Mufti-e-Azam Hind رض wrote a number of books in his blessed lifetime.

The names of a few of these books are being stated below:

- * *Tanweerul Huffat Bi Tawaaril Hajjah*
- * *Tardush Shaitaan*
- * *Hujatal Da'ira Bi Jawaabil Huffatul Hazira*
- * *Alqaalul Ajeeb fi Ajoobatit Tasweeb*
- * *Masaa'ile Sama*
- * *Adkhalul Insaan*
- * *Almautul Ahmar*
- * *Fatawa Mustafawiya Part 1 & 2*
- * *Noorul Irfaan*
- * *Saiful Jabbaar*
- * *Malfoozat A'la Hazrat*

Karaamat: One of the greatest Karaams of a Momin is for him to be always steadfast on Shariat-e-Mustafa and Sunnat-e-Mustafa رض. A Momin must be prepared to face all the difficulties and calamities of life. When faced by any calamity he should always make Shukr to Allah Almighty. These outstanding qualities can be found in the life of Mufti-e-Azam Hind رض. He was always steadfast and firm on Shariat-e-Mustafa رض. It is said that it is impossible to move a mountain from its place but it was not possible to move Mufti-e-Azam Hind رض from the Shariat-e-Mustafa

. Every second in the life of Mufti-e-Azam Hind ﷺ was a Karaamat. Volumes can be written about the Karaamats of Mufti-e-Azam Hind ﷺ. He himself is a living Karaamat! For more information peruse our new book 'Huzoor Mufti-E-Azam, A Steadfast And Miraculous Personality'

Once Hazrat had gone to Delhi for the Urs of Hazrat Mahboob-e-Ilahi, Khaja Nizamud'deen Awliyah ﷺ. He stayed at a place called 'Koocha Jilan' with Ashfaaq Ahmad Sahib. At this place, a certain Wahabi Maulvi began arguing with Hazrat concerning the Ilme Ghaib (Knowledge of the Unseen) of Huzoor Anwar ﷺ. Ashfaaq Ahmad Sahib asked Hazrat not to argue with this person as it would not make any difference to him. Hazrat said, *'Let him speak. I will listen to him and all those who are present should also listen attentively. The reason why nothing makes a difference to Maulvi Sahib is because nobody listens to him properly. So let him say that which he wishes.'* Maulvi Saeedud'deen then spoke for approximately 15 minutes explaining how Rasoolullah ﷺ did not possess Ilme Ghaib. He spoke for some time and then became silent. Hazrat then said, *'If you have forgotten anything concerning your argument then please try to remember.'* The Maulvi Sahib spent another half an hour trying to prove that Huzoor ﷺ did not possess Ilme Ghaib. After listening to his arguments Hazrat said, *'You should immediately repent from your false belief. Allah has definitely blessed Huzoor ﷺ with Ilme Ghaib and you have tried to contradict it in every way you could. If you do not mind, then also listen to my argument.'* Then Hazrat said, *'What is the responsibility of a son towards his widowed mother?'* Maulvi Sahib in answer said, *'I will not answer this as it is not relevant to the topic of discussion.'* Hazrat then said, *'I did not mind when you questioned me, but in any case just listen to my questions. There is no need to answer them.'* The second question Hazrat asked was, *'How is it to take a loan from someone and then hide from him? Can you become weary of your crippled son and leave him to beg? To make Hajj Badal from...'* This question was not yet completed when the Wahabi Maulvi fell at the feet of Mufti-e-Azam Hind ﷺ and said,

'Hazrat! It is enough. The problem has been solved. Today I have realised that Huzoor ﷺ has Ilme Ghaib. If not by now the Munaafiqeen would have destroyed the Islamic Missions. If Almighty Allah has shown you those things about me which nobody else here knows about, then I cannot imagine all that which He has informed Rasoolullah ﷺ of.' The Wahabi Maulvi immediately repented and became Mureed of Mufti-e-Azam Hind ﷺ. Each year, Mufti-e-Azam Hind ﷺ used to go to Calcutta for missionary work. The Pope used to also visit Calcutta and although he received good coverage in the media, very few Christians turned up to meet the Pope. The Christians of Calcutta became very jealous whenever Mufti-e-Azam Hind ﷺ visited that city as, without any news coverage, he attracted thousands of people who came to see him. The Christians decided to insult Huzoor Mufti-e-Azam Hind ﷺ and lower his personality in the eyes of the people. They trained three Christians to approach Huzoor Mufti-e-Azam Hind ﷺ with the pretence that they were going to become his Mureeds. This was their plan: Whenever Hazrat was going to make any person his Mureed, he would ask the person to say, 'Say that you have given your hand into the hands of Ghaus-e-Azam ﷺ' The Christians where then going to say that Hazrat is a liar (Allah forbid) since that was not the hand of Ghaus-e-Azam ﷺ!

The three Christians, now disguised as Muslims went to Huzoor Mufti-e-Azam ﷺ with the pretence of becoming his Mureeds. When two of the Christians saw Hazrat's noorani face they became afraid of carrying out their plans, but the third Christian, who was very stubborn, decided to carry out the plan. He sat in front of Huzoor Mufti-e-Azam Hind ﷺ and Hazrat proceeded with making him a Mureed. When Hazrat said, 'Say that you have given your hand into the hands of Ghaus-e-Azam ﷺ,' he said, 'I am giving my hand in the hand of Mufti-e-Azam.' He was implying that Hazrat was asking him to lie when he was made to say a moment ago that he is not going to lie. Huzoor Mufti-e-Azam Hind ﷺ again commanded him to

say, ‘Say that you have given your hand into the hands of Ghaus-e-Azam ﷺ’ He again said, ‘I am giving my hand in the hand of Mufti-e-Azam.’ Huzoor Mufti-e-Azam Hind ﷺ went into a state of Jalaal (Spiritual Anger) state and said, ‘Say that you are giving your hands into the hands of Ghaus-e-Azam ﷺ’ To the surprise of many, the christian began continuously saying, ‘I have given my hands into the hands of Ghaus-e-Azam, I have my given hands into the hands of Ghaus-e-Azam ﷺ’

When asked about his behaviour, the Christian said that as Huzoor Mufti-Azam-e-Hind ﷺ commanded him for the final time to say that he has given his hands into the hands of Ghaus-e-Azam ﷺ, *he actually saw two bright hands emerging from Hazrat's hands and the Christian says that he is sure that these hands were none other the Mubaarak hands of Ghaus-e-Azam ﷺ.* That Christian then asked Huzoor Mufti-e-Azam Hind ﷺ for forgiveness and explained to him what his true intentions were. He immediately accepted Islam and became a Mureed. *The news of this Karaamat spread far and wide and thousands of Christians accepted Islam at Hazrat's hands.* Subhaan-Allah! This incident was narrated by Hazrat Maulana Abdul Haamid Palmer Noori Razvi, a close Khalifa of Huzoor Mufti-e-Azam Hind ﷺ.

In The Eyes Of The Ulama : Hazrat Muhadith-e-Azam-e-Hind ﷺ Said: ‘In this time, that personality whose Taqwa (piety) is more than his Fatawa, is none other than the son of Sayyidi A'la Hazrat ﷺ whose beautiful name is Mustafa Raza and this name comes on my tongue without problem and it allows me to gain great blessings.’

Once Hazrat Muhadith-e-Azam ﷺ wrote the Following Words on the Fatawa of Mufti-e-Azam Hind ﷺ: ‘This is the word of such an Aalim, to follow whom is compulsory’

Huzoor Sayyidi Hafiz-e-Millat ﷺ Stated, ‘A Person Does Not Get Proper Respect and Acceptance in His Own Town, But the Acceptance and Respect That Huzoor Mufti Azam Has Gained in His Town Cannot Be Found Anywhere Else. This is Open Proof of His Karamaat and Wilaayat’. He Then Said, ‘Mufti Azam is A King, He is A King’. (Which Means That He Should Be Respected and Treated As A King).

Huzoor Mujahid-e-Millat ﷺ Said, ‘In this Time, the Personality of Huzoor Mufti Azam Hind ﷺ is A Unique One, Especially in the Field of Ifta, But Also in His Daily Conversations - the Manner in Which He Spoke and Explained Can Be Understood by Only the People of Knowledge.’

Famous Khulafa: The Khulafa of Taajedaare Ahle Sunnah, Taaje Wilaayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ are said to be in the thousands. They are not only present in India, but are spread throughout the world. The names of some of the famous Khulafa are: In the Haramain Sharifain - Hazrat Sayyid Abbas Alawi; Hazrat Sayyid Noor Muhammad; Hazrat Sayyid Muhammad Ameen (radi Allahu anhum ul ajma'in) - In America - Hazrat Ghufraan Siddiqi - In South Africa - Hazrat Maulana Abdul Haamid Razvi; Maulana Abdul Hadi Al Qaadiri, Maulana Ahmad Muqaddam Al Qaadiri, Maulana Faizal Farouk Al Qaadiri - In Holland - Hazrat Maulana Badrul Qaadiri -In Pakistan - Hazrat Qari Maslihud'deen ﷺ; Hazrat Maulana Mufti Ghulam Sarwar Al Qaadiri; Hazrat Maulana Mufti Muhammad Afzal Husain; Hazrat Maulana Sayyid Shah Turabul Haq; Hazrat Maulana Mufti Muhammad Husain - In India - Mufas'sire Azam Hind Hazrat Ibrahim Raza ﷺ; Hazrat Maulana Tahseen Raza Khan; Hazrat Maulana Rehan Raza Khan ﷺ; Taajush Shariah Rahbar-e-Tariqah Hazrat Allama Mufti Mohammed Akhtar Raza Khan Azhari; Muhadith e Kabeer Hazrat Maulana Mufti Zia Ul Mustafa; Hazrat Maulana Arshadul Qaadiri

Mureedeen: Mufti-e-Azam Hind's ﷺ mureedeen were not only ordinary people but his Mureeds also consisted of great Ulama, Muftis, Mufassirs, Poets, Philosophers, Professors, Doctors, etc. It is said that he has millions of Mureedeen.

Wisaal: Taajedaare Ahle Sunnah, Taaje Wilaayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ was aware of the actual time of his Wisaal. On the 6th of Muharram (1981) he said, '*All those who intended to become my Mureed but for some reason or the other could not come to me, I have made all of them Mureed and I have given their hands into the hand of Sayyiduna Ghausul Azam ﷺ*'

On the 12th of Muharram (1981) Hazrat said, '*All those who asked me to make Dua for them, I have made Dua for their Jaiz (permissible) intentions to be fulfilled. May Allah accept this Dua.*' On this day he asked those that were present concerning date. They told him that it was the 12th of Muharram. On hearing this he became silent.

On the 13th of Muharram, he again asked concerning the date and the Mureedeen present said that it was Wednesday, the 13th of Muharram. On hearing this Mufti-e-Azam Hind ﷺ said, 'Namaaz will be held at Nau Mahla Musjid'. Those present did not understand what he meant, but remained silent out of respect.

After some time again Mufti-e-Azam Hind ﷺ said, '*Did anybody tell you about the Namaaz. I will read Jummah Namaaz in Nau Mahla Musjid.*' After some time Hazrat said, '*Did anybody say anything about the Faateha.*' Those present just gazed at each other's faces and remained silent. Only later did they realise what Mufti-e-Azam Hind ﷺ was implying. Hazrat was spiritually present for Jummah at the Nau Mahla Musjid! Mufti-e-Azam Hind ﷺ was not only giving hope to the Mureedeen but also informing

them of his Wisaal. The shining star of A'la Hazrat, Ash Shah Imam Ahmed Raza Khan ﷺ, the glitter and the hope for the hearts of millions throughout the world, the Mujaddid of the 15th Century, the Imam of his time, Huzoor Sayyidi Sarkaar Mufti-e- Azam-e-Hind ﷺ left the A'lame Duniya to Journey towards the A'lame Aakhira. It was 1.40 p.m. on the eve of the 14th of Muharram 1402 AH (1981).

Ghusl : On Friday, the 15th of Muharram, at 8. 00 a.m. the Ghusl of Mufti-e-Azam Hind ﷺ took place. His grandson, Hazrat Maulana Rehan Raza Khan ﷺ performed the Wudu. Hazrat Allama Mufti Mohammed Akhtar Raza Khan Azhari performed the Ghusl. Sultan Ashraf Sahib used the jug to pour water. The following persons were present during the Ghusl: Hazrat Maulana Rehan Raza Khan ﷺ, Hazrat Allama Mufti Mohammed Akhtar Raza Khan, Sayyid Mustaaq Ali, Maulana Sayyid Muhammad Husain, Sayyid Chaif Sahib, Maulana Naeemullah Khan Sahib Qibla, Maulana Abdul Haamid Palmer Razvi, Muhammad Esa of Mauritius, Ali Husain Sahib, Haji Abdul Ghaffar, Qari Amaanat Rasool Sahib and a few other Mureeds and family members. Hazrat Allama Mufti Mohammed Akhtar Raza Khan Azhari and Hazrat Maulana Rehan Raza Khan ﷺ have stated that at the time of the Ghusl Shareef of Mufti-e-Azam Hind ﷺ the Chaadar by mistake moved a little. Immediately, Mufti-e-Azam Hind ﷺ held the Chaadar between his two fingers and covered the area that was about to be exposed. Those present thought that the Chaadar had just got caught between Mufti-e-Azam Hind's ﷺ fingers. They tried to remove the Chaadar from between his fingers but it would not move. The first person to notice this Karaamat was Hazrat Allama Mohammed Akhtar Raza Khan Azhari. He showed this to everyone. Mufti-e-Azam Hind's ﷺ fingers did not move until the area was properly covered.

Janaazah Salaah: His Janaazah was performed at the Islamia Inter College grounds in Bareilly Shareef. *More than two and a half million (2 500 000)*

Muslims attended his Janaazah Salaah. Mufti-e-Azam Hind ﷺ is buried on the left-hand-side of Sayyiduna A'la Hazrat ﷺ. Those who lowered Mufti-e-Azam Hind ﷺ in his Qabr Shareef have stated that they were continuously wiping out perspiration from the forehead of Mufti-e-Azam Hind ﷺ right up to the last minute.

Mazaar Shareef: Huzoor Sayyidi Sarkaar Mufti-e-Azam Hind's ﷺ Mazaar Shareef is situated in Mohalla Saudagran, Bareilly Shareef. Every year thousands of Mureeds and devotees of Huzoor Mufti-e-Azam Hind ﷺ present themselves at Bareilly Shareef for his Urs Mubaarak.

42nd Noor

Qamrul Aarifeen

Umdatul Mufasireen

Mufassir-e-Azam Hind

Jilani Mia Hazrat

Muhammad Ibraheem

Raza Khan



His Position In The Silsila : Umdatul Mufassireen Hazrat Jilani Mia ﷺ is the forty second Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah.

Birth: He was born on the 10th of Rabi ul Aakhir 1325 Hijri (1907) in Bareilly Shareef. His birth pleased his grandfather A'la Hazrat ﷺ dearly. A'la Hazrat ﷺ called the Azaan and Iqaamat in his ears and chewed a date and placed it in his mouth. A'la Hazrat's ﷺ brother Ustaz-e-Zaman Hazrat Hassan Raza Khan ﷺ was also very pleased when he heard of his birth.

Aqeeqa: A'la Hazrat ﷺ prepared a great feast for his Aqeeqah. All the students of the madrassa were fed according to their taste. In other words, those from Africa were fed according to their taste and those from India were fed according to their taste. A'la Hazrat ﷺ made sure that all the students were very happy during this invitation.

Name: According to the family tradition, he was named Muhammad. His father then added the name Ibraheem. His mother always called him Jilani Mia, and his title was Mufassir-e-Azam Hind ﷺ.

Education: When he was four years, four months and four days old, then on a Thursday, the 14th of Sha'baan 1329, A'la Hazrat ﷺ held a programme for his Bismillah Khwaani (commencement of Islamic studies). A'la Hazrat ﷺ also invited many people and Niyaz was distributed. He studied the Holy Quran and the Urdu language under the care of his beloved mother. When he was 7 years old, he was enrolled into the world renowned Darul Uloom Manzar-e-Islam in Bareilly Shareef. He studied under great Ulama such as Maulana Ahsaan Ali Saahib Muhadith Faizpuri, his father Hujjatul Islam Maulana Haamid Raza Khan and Hazrat Maulana Sardaar Ahmed Muhadith-e-Pakistan (ridwaanullahi ta A'la alaihim ajmaeen). He qualified as an Aalim and Faadil at the age of 19 years and four months, in the year

1344 and Huzoor Hujjatul Islam ﷺ tied the turban on his head and blessed him with the Khilaafat.

His Habits & Character : Hazrat was very kind and generous. His life was an example of the great Masha’ikh. He always oiled his hair and beard after taking a bath. He wore a loose Punjabi kurta. He sometimes wore a badami colored Kurta, but usually he wore white. His diet was roti, braised meat, Kalabash, herbs and Bhindi. He loved to use Itar and if anyone gave him Itar, he made sure that it was not some kind of contaminated perfume. He always used both his hands to apply the Itar onto his chest and under his arms. He always slept on his right hand side. He never preferred anyone to lie flat on his or her face when sleeping.

His Nikah : Hazrat Mufassir-e-Azam ﷺ married the daughter of his uncle, Huzoor Mufti-e-Azam Hind ﷺ. A’la Hazrat Imam Ahmed Raza Khan ﷺ arranged this marriage.

Ijaazat And Khilaafat : Once Huzoor Mufti-e-Azam Hind ﷺ said, ‘*When Huzoor Hujjatul Islam ﷺ passed away, then Jilani Mia ﷺ was not here. When he returned, then some people had reservations about his Khilaafat, so I said, that if some of them have reservations concerning whether his blessed father gave him the Khilaafat, and I too hereby bestow the Khilaafat upon him. Now, none should have any objections. Because of my support for him, many people now supported him and the Madrassa was given into his control.*’ [Hayaat-e-Mufassir-e-Azam]

Ziyaarat Haramain Sharifain : In 1372, he made Ziyaarat of Haramain Sharifain. The Ulama of Makkah and Madinah showed great respect to him, due to his relationship to A’la Hazrat ﷺ and he was blessed with various Ijaazats, for Hadith, Dalaa’il-e-Khairaat and Hizbul Bahr etc.

As A Teacher : He was a very well qualified and experienced teacher. After Fajr Salaah, he would spend some time reading his Wazifas etc. He would then take breakfast and go directly to his classroom. He always entered the Darul Uloom before the students prayed the Salaami to commence classes and he would join them in sending salaams to the Prophet ﷺ. He would then make Dua with great sincerity. He used to teach Muslim Shareef, Tirmizi Shareef and Mishkaat Shareef. He also presented the false beliefs of the Najdis and then refuted them with very bright proofs. When teaching Muslim Shareef, he often entered a very highly spiritual state. He used to speak most often in Arabic, and he encouraged the students to do the same.

A Dynamic Orator : Hazrat was also a very dynamic orator. Once, there was a two-day programme. He delivered a very dynamic lecture on the first day, and then left. The next day, was the lecture of Hazrat Muhadith-e-Azam Kichawchwi ﷺ. He says, ‘In the morning, 20 wahabis, came to me and said that the lecture which was delivered the night before inspired them so much that they realized their beliefs were corrupt, so they made Tauba and accepted the (true) Islam.’

Monthly A’la Hazrat Magazine : He started the monthly A’la Hazrat Magazine for the propagation of the teachings of the Ahle Sunnat. This magazine gained great success. Alhumdulillah, this magazine is still in circulation even today.

His Karaamats : Hazrat Mufassir-e-Azam ﷺ was also a very powerful Saahib-e-Karaamat. A few Karaamats are being presented for Barkat. Once a man was brought to Hazrat who was dumb since birth. Hazrat made Dua for him, and he began to speak immediately. Many of the tableeghis in that town saw Hazrat’s Karaamat and made Tauba from their false beliefs.

Once, a couple came to Hazrat and said that their brother-in-law had been false accused of murder and that he was the breadwinner of the family. They requested Hazrat to make Dua for his release. Hazrat asked if he was Sunni and they answered in the positive. Hazrat took a piece of paper and wrote the following on it: 'Allahu Rabbu Muhammadin Sal'laa alaihi wa sal'lama Nahnu Ibaadu Muhammadin Sal'laa alaihi wa sal'lama' Hazrat said that the prisoner should learn this Durood and recite it in abundance. Hazrat then said that he should tie the Taweez with the Durood on his right arm and if Allah Wills, then he will be released. Ten days later, both of them returned with sweets and Niyaz. They also brought a third person with them. They told Hazrat that he was their brother-in-law and that he had been released as he was found not guilty, but the two others who were with him have been given the life sentence. Hazrat entered them both into the Silsila and then advised them to continue with their Salaah and Durood Shareef.

Books and Treaties: Some of the books written by him are: Zikrullah, Nematullah, Hujjatullah, Fazaail-e-Durood Shareef, Tafseer Surah Balad, and Tashreeh Qasida Nu'mania.

His Children : Almighty Allah blessed him with five sons and three daughters.

Hazrat Allama Rehan Raza Khan (rahmatullah alaih) : Born on the 18th Zilhajj in Bareilly Shareef. He is the Mureed and Khalifa of Huzoor Mufti-e-Azam Hind ﷺ. He was a great teacher, and a very powerful personality. He passed away on the 18th of Ramadaan 1405 (1985). And his Mazaar Shareef is in Bareilly Shareef.

Ja Nasheen Huzoor Mufti Azam, Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qibla: Taajush Shariah Allama Akhtar Raza Khan Qibla is the present

Torchbearer of the Khandaan-e-A'la Hazrat ﷺ. Huzoor Mufti-e-Azam Hind ﷺ appointed him as his successor during his lifetime. Hazrat still lives in Bareilly Shareef (India). A detailed explanation of Hazrat's life can be found in the book 'PeeroMurshid Allama Akhtar Raza Khan'

Dr Qamar Raza Khan: He lives in Bareilly Shareef and is a very kind and loving personality. He resembles Taajush Shariah Allama Akhtar Raza Khan very closely. (Qamar Mian passed from this world lately)

Maulana Manaan Raza Khan Manaani Mian: He is a very well read personality and is the founder of Jamia Nooria, a Darul Uloom constructed in memory of Huzoor Mufti-e-Azam Hind ﷺ.

Hazrat Tanweer Raza Khan: He was older than Hazrat Akhtar Raza Khan, and was always in a very highly spiritual state even as a child. He disappeared (Mafqoodul Khabr) as a child and has never been seen or heard from since.

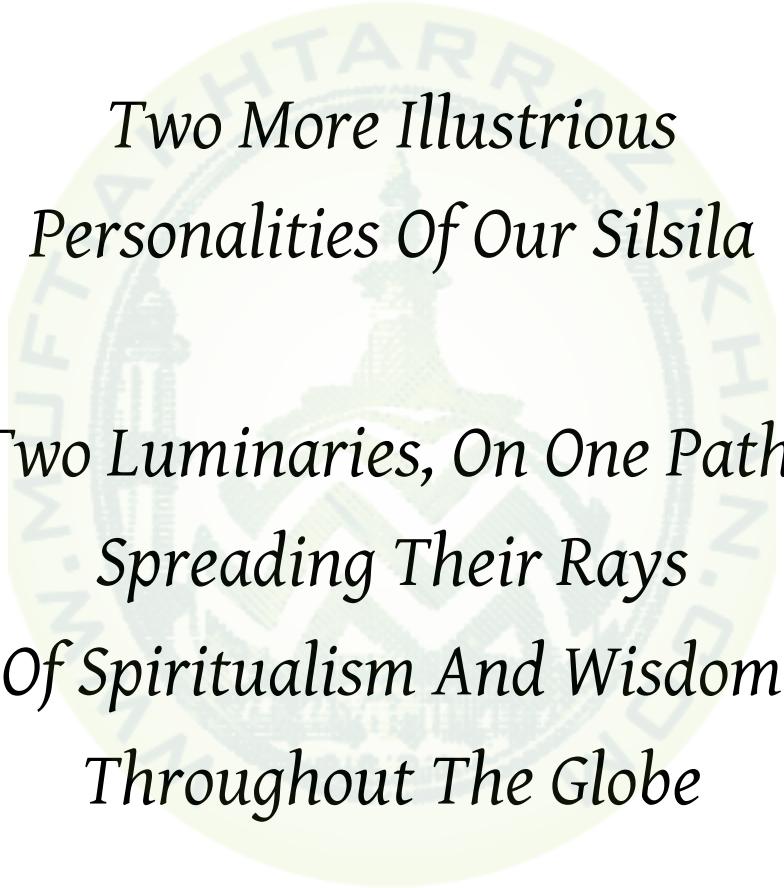
GEMS OF WISDOM: His words were always full of knowledge and wisdom. Mufassir-e-Azam ﷺ always said:

- * My own faults stop me from finding faults in others
- * Slight Absence makes the heart grow fonder and an extensive absence kills the love
- * The respect of every nation depends on its Ulama
- * Allah gave us two ears and one tongue, so that we listen more and speak less

- * Piety is through good character and not through family ties
- * One who is not the beloved of Allah cannot be your beloved
- * Sabr (patience) is more bitter than poison and sweeter than honey
- * Knowledge without practice is a burden to ones soul
- * Allah gives comfort in the world, to one who does deeds for the hereafter
- * When you have done everything, then you should still think that you have done nothing

Wisaal : He passed from this world on a Monday, the 11th of Safar 1385 Hijri (12 June 1965). The next day, his Janaazah Salaah was prayed at the Islamia Inter College. Mufti Sayyid Muhammad Afzal Hussain performed the Janaazah Salaah. Mufti Muhammad Afzal Hussain, Maulana Muhammad Ahsaan Ali, Maulana Sayyid Aarif Ali, Janaab Sayyid Ijaaz Hussain and Janaab Muhammad Ghaus Khan lowered Hazrat into his Mazaar.

Mazaar Shareef : His Mazaar Shareef is in the Dargah of A'la Hazrat t in Bareilly Shareef.



Two More Illustrious Personalities Of Our Silsila

*Two Luminaries, On One Path,
Spreading Their Rays
Of Spiritualism And Wisdom
Throughout The Globe*

*Taajush Shariah,
Rabhar-e-Tariqat
Ja Nasheen-e-Huzoor
Mufti Azam Hind
Hazrat Allama Maulana
Mufti Mohammed
Akhtar Raza Khan
Qaadiri Azhari Qibla*

His Position In The Silsila : Huzoor Taajush Shariah, Rahbar-e-Tariqat, Ja Nasheen-e-Mufti-e-Azam, Naa'ib e Hujjatul Islam, Fakhr-e-Ahle Sunnat, Hazrat Allama Maulana Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla is the Forty Third Shaykh of Silsila and the present inheritor of the knowledge, wisdom and spiritualism from the court of Huzoor A'la Hazrat Ash Shah Imam Ahmed Raza Khan رض.

Birth: Huzoor Taajush Shariah Hazrat Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla was born on the 26th Muharram 1362 coinciding; 2nd (or 1st) February 1943 in Bareilly Shareef, the city of spirituality and learning.

His Father And Forefathers: Huzoor Taajush Shariah is the son of Mufassir-e-Azam Hind Hazrat Jilani Mia رض. What can be said about his blessed personality whose great grandfather is A'la Hazrat Ash Shah Imam Ahmed Raza Khan رض, and whose grandfathers are Huzoor Hujjatul Islam رض and Huzoor Mufti-e-Azam Hind رض?

His Close Relationship To A'la Hazrat : He is related to A'la Hazrat رض through both his parents. His father Huzoor Jilani Mia رض is the son of Huzoor Hujjatul Islam رض and his blessed mother is the daughter of Ghausul Waqt Huzoor Mufti-e-Azam Hind رض.

Education: He attained his knowledge at the feet of pious and great personalities in his family and other learned Ulama of the time and then journeyed to Egypt in 1963 and remained there until 1966, where he excelled and post-graduated in Arabic literature and Islamic Studies with specialization in Hadith and Tafseer.

Closeness To Huzoor Mufti-E-Azam Hind : On returning home from Egypt, Taajush Shariah Qibla attained even more closeness in the court of his maternal grandfather, Ghausul Waqt Huzoor Mufti-e-Azam Hind ﷺ . Hazrat loved him dearly and showed deep compassion and caring towards him. Huzoor Mufti-e-Azam Hind ﷺ in his lifetime on this world blessed Huzoor Taajush Shariah with Ijaazat and Khilaafat and granted him a very exalted position when he appointed him his Ja Nasheen (spiritual successor).

Naats Written By Him : His love for the Holy Prophet ﷺ can be seen flowing in the beautiful and eloquent manner he shows in writing Naats in praise of the Beloved Rasool ﷺ . These Naats which he has written in the love of the Prophet ﷺ are proof enough of the deep love his possesses for the Master of the Green Dome Muhammadur Rasoolullah ﷺ . Huzoor Taajush Shariah has written numerous Naats which have been compiled to form the beautiful compilation called ‘Safeena-e-Bakhshish’

Karaamats: As for the issue of Karaamats, then he is a Karaamat himself and the greatest Karaamat of Huzoor Taajush Shariah Qibla is his steadfastness on the Shariat.

Propagation : Huzoor Taajush Shariah is no doubt the Torch Bearer of Maslak-e-A’la Hazrat in the world today and is the personality whose blessings are assisting us in every single day of our lives.

With the exception of him being a great poet, Huzoor Taajush Shariah Qibla is also a dynamic orator and author. Hazrat has written numerous books in both the Urdu and Arabic languages.

Some of the books written by Huzoor Taajush Shariah are:

1. Tasweero Ka Hukm
2. T.V. Aur Video Ka Operation
3. Difa-e-Kanz ul Imaan
4. Al Haqqul Mobeen (Arabic)
5. Me'ratun Najdiah (Arabic)
6. Fatwa Regarding Wearing of the Tie (English)
7. Aasaar-e-Qiyaamat (Also available in English)

One of his latest books ‘Aasaar-e-Qiyaamat’ is a masterpiece on the signs of Qayaamat and has been translated into English as well and is available from the Imam Mustafa Raza Research Centre in South Africa.

Huzoor Taajush Shariah Qibla has millions of mureeds throughout the world and numerous Khulafa, who direct their attention to this great Shaykh for their educational and spiritual upliftment.

Numerous other works of Huzoor Taajush Shariah are not being rendered into English and other languages by Scholars all over the world.

A Naat Written By
Huzoor Taajush Shariah Qibla

*Daagh Furqate Taiba Qalb Muzma Mil Jaata
Kaash Ghumbad-E-Khzra Dekhne Ko Mil Jaata*

*Maut Le Ke Aa Jaati Zindagi Madine Me
Maut Se Gale Milkar Zindagi Me Mil Jaata*

*Dum Mera Nikal Jaata Unke Aastaane Par
Unki Aastaane Ki Khaak Me, Me Mil Jaata*

*Furqate Madinah Ne, Wo Diye Mujhe Sadme
Koh Par Agar Parti, Koh Bhi To Hil Jaata*

*Dil Pe Wo Qadam Rakhte, Naqsh Paa Ye Dil Banta
Ya To Khaak Pa Bunkar Paa Se Mut'tasil Jaata*

*Unke Dar Pe Akhtar Ki Hasrate Huwi Poori
Saa'il-E-Dar-E-Aqdas Kaise Munfa'il Jaata*

A Jum'eah Lecture
By Huzoor Taajush Shariah

*Ghaus-e-Azam Ba Manne Be Sarro Samaa Mada'de
Qibla'e Deen Mada'de Kaaba'e Imaan Mada'de*

*Intizaare Karame Tust Manne Aini Raa
Ai Khuda Juyo Khuda Deeno Khuda Daa Mada'de*

*Allahum'ma Sal'le Alaa Say'yidina Wa Maulaana
Muhammadin Tib'bil Quloobi Wa Dawa'iha Wa Aafiyatil
Abdaani Wa Shifaa'iha Wa Nooril Absaari Wa Diyaa'iha Wa
Aalihi Wa Sahbihi wa Sal'lim*

*Allah Ki Sarta ba Qadam Shaan He Ye,
Insa Nahi, Insaan, Wo Insaan He Ye
Quraan to Imaan Bataata he Inhe
Imaan ye Kehta he, Meri Jaan he ye*

In this short space of time, I will try to say whatever I can for the said duration that has been set aside for a short lecture and in doing so, in such a short time, I will not even be able to start the said topic. I am just standing before you to deliver a lecture to you in this short time. My health is not too good but just to attain blessings and to take the name of Allah and His Rasool ﷺ and to fulfil your request I have stood here.

Allah Almighty has appointed and chosen A'la Hazrat ﷺ to guide people like us in this era and for the sake of serving His Deen and this is a great blessing of Allah upon him, that he granted him the special right of serving the religion and in the correct time as needed, granted him the special responsibility of guiding the Ahle Sunnat Wa Jama'at and fighting

the corrupt sects. Allah and His Rasool granted him such a blessing that love for him and niyazmandi has become the means of recognition of the Righteous Men.

Through his name the Deen of Allah, The Deen of Rasoolullah ﷺ and the Deen of the Sahaba-e-Kiraam ridwaanullahi ta aala alaihim ajmaeen and Ahle Bait-e-Athaar and from one era to the next, the Deen of the Awliyah Allah, Huzoor Ghaus-e-Azam رحمۃ اللہ علیہ, Imam-e-Azam رحمۃ اللہ علیہ became recognized. His name and city became a means of recognition of the true religion and another name of Maslak-e-Ahle Sunnat in the era became Maslak-e-A'la Hazrat. I have read two stanzas that explain what Maslak-e-A'la Hazrat is.

A'la Hazrat رحمۃ اللہ علیہ says,

Allah Ki Sarta ba Qadam Shaan He Ye,

Concerning the Holy Prophet ﷺ he says, that from the blessed head to the holy foot, the Prophet ﷺ is the manifestation of the grandeur of Allah.

Insa Nahi, Insaan, Wo Insaan He Ye

The Holy Prophet ﷺ is the manifestation of the grandeur of the being and attributes of Allah and from head to toe his is the mirror of the manifestation of Allah and the result of this is very simple to understand, that he is definitely a human, but he is such a that there is no other human that is like him in any way and if he had not come in the form of human, to humans would have not received such excellence, status and honour that Allah had granted them. This honour, excellence and dignity humans have received is because the Prophet ﷺ came in the form of

man. Man would have never received these excellences. All this is because the Prophet ﷺ came in the form of human.

Qur'an to Imaan bataata he Inhe

This is the manner of Eloquence as mentioned in the Kalma. In other words the Quran is announcing its Aqida, and telling us to bring Imaan on him ﷺ. In other words Laa ilaaha ilal laah Muhammadur Rasoolullah (There is none worthy of worship except Allah. Muhammad Sall Allahu alaihi wasallam is the Beloved Prophet of Allah).

From the statement Muhammadur Rasoolullah it is clear and evident that unless one does not say Muhammadur Rasoolullah and does not bring true faith in Muhammadur Rasoolullah ﷺ there is no Imaan. The Quran too has given the very same message, that unless you do not bring faith in him, you will never be able to be regarded as those who believe in Allah. The Kalma too has given the same message, that unless you do not believe in him, you will not be regarded as a believer.

*Quraan to Imaan bataata he inhe
Imaan ye Kehta he ke meri Jaan he ye*

From the Holy Quraan, we have learnt that it is compulsory upon us to bring Imaan on the Holy Prophet ﷺ and our sentiments, belief and faith has told us that faith is calling out to us and telling us that he is my soul. If it were not for him, then you would not have had Imaan and Almighty Allah created you and I and every one of us, so that we should bring Imaan and believe. Allah does not need anything from us. He is free from need and want. Ma'azallah! He does not need for us to give him anything such as food or feed him etc. as He is free of all this need. It is He, who

gives us life and keeps alive every living thing for the duration that he wills to keep it alive and it is he who gives sustenance and livelihood to the creation.

He (Allah) says,

'I have created man and Jin so that they may worship me. 'Neither do I need any sustenance from them and nor do I need for them to feed me. Verily, it is Allah who is the Provider and the Mighty.'

So, he has created us so that we may bring Imaan on him and know him and it is He (Allah) who has given us this Kalma, 'Laa ilaaha ilal laahu Muhammadur Rasoolullah' This explains that we can never except Allah as One, by leaving out Muhammadur Rasoolullah ﷺ . It has been made clear that when you make the claim of Laa ilaaha ilal laah, then the said claim will only be accepted and recognized when you accept and say Muhammadur Rasoolullah ﷺ .

What do we understand from this? We understand that where ever in the Quran Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُواْ

'O You Who Believe'

He has addressed those who believe in Mustafa ﷺ and those believe in Wasila and those who brought Imaan through the Wasila of Mustafa ﷺ and those believe that Mustafa ﷺ is the greatest of all Almighty Allah's creation and those who believe that he is such a special human that all humans have attained their respect and dignity because of him. It is only those who believe this that are the ones truly worthy of the verse 'O You Who Believe' and it is them who have been addressed by Almighty Allah

when he said, ‘O you Who Believe’

Now, after knowing this, is there still a need for me to explain who is being referred to when Almighty Allah said ‘O you Who Believe’? They are being addressed, who are the Ahle Sunnat wal Jama’at. Those who love and follow A’la Hazrat ﷺ, those who love and follow Huzoor Ghaus-e-Azam رحمۃ اللہ علیہ and those who love and follow the Awliyah-e-Kiraam.

Why has Allah appointed the Awliyah-e-Kiraam? Why do we love and have so much of faith in them. We do not love and follow them because they were very beautiful, or because they were very wealthy, or because they were very influential, but we love and follow them because Allah has appointed them to embed in our hearts the impression of Deen and Imaan and they make us the true servants of Allah. The Awliyah Allah are the ones that are truly worthy of being called true believers.

*Lahd me Ishq Rukhe Shah Ka Daagh Le Ke Chale
Andheri Raat Suneet Thee chiragh le ke chale’*

This is what Maslak-e-A’la Hazrat is. It is the spot of the Prophet’s love that we will take with us into the dark grave. It is his love and his blessed name that will be beneficial and helpful to us.

This is the Imaan of those who believe that Mustafa ﷺ and his companions and family and the Awliyah of his Ummah are our helpers and when the time comes for us to travel from this world into their hereafter, then too, they will be of assistance to us.

Saying Muhammadur Rasoolullah is not because it is some tradition or that they are just words that need to be said, but, remember if you say

Muhammadur Rasoolullah ﷺ and sincerely believe in him and accept him, then until Qiyaamah your link to Muhammadur Rasoolullah has become so strong and powerful that it is unbreakable and can never be broken. The relationship to ones father, brother and any other relative or person in the world can be broken, but your true and sincere relationship that you have formed by saying Muhammadur Rasoolullah ﷺ is such a link and relationship that can never be broken.

*Lahd me Ishq Rukhe Shah Ka Daagh Le Ke Chale
Andheri Raat Sunee Thee chiragh le ke chale'*

*Tere Ghulaamo Ka Naqshe Qadam He Raahe Khuda
Wo Kya Bhatak Sake Jo Ye Suraagh Le Ke Chale*

*Taajush Shariah Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri
Azhari Qibla Is The Qaazi-Ul-Quz'zaah (Chief Justice) Of India*

There are numerous religious affairs of Muslims, such as; the appointment of an Imam and Khateeb for Jummah and both Eids, issues relating to administration of the inheritance of an orphan child who has no legal guardian, issues regarding annulment of marriages and numerous other issues related to separation between husband and wife and in the same way there are many other contentions relating to judicial issues, for all of which, it is extremely necessary to have a Qaazi (Muslim Justice) in authority. It is thus necessary for every city, district, province and country to have a Muslim Justice (Religious Judge) in authority, so that the affairs of the Muslims may be properly settled.

Where there is a Sovereign Muslim State, there, it is the responsibility of the Sovereign Righteous Muslim Ruler (Sultaanul Islam) to appoint the Qaazi and where there is no Sovereign Muslim State, then there, the Most

Knowledgeable amongst the Ulama-e-Deen is regarded by the being appointed by the Will of Allah as the Qaazi and the one responsible for the administration of the General appointment of leadership responsibilities and the judicial affairs of the Muslims. It is he who is appointed as being appointed from the Divine Court of Allah as the Islamic leader, The Guardian of the Religion of Islam and the Muslim Justice in authority and it becomes Waajib (compulsory) upon the Muslims to turn towards him in order to resolve their religious and other issues.

In the situation where there is no Sultaanul Islam (Righteous Muslim Ruler), the administration and management of appointment is the responsibility of the Ulama and their aides. It becomes their responsibility to appoint the Most Knowledgeable Aalim as the Qaazi of their affairs. It is the responsibility of the Ulama and their aides of a district to appoint a Qaazi for their district. Likewise it is the responsibility of the Ulama and their aides to appoint a Qaazi for their respective province, whilst it is the responsibility of the Ulama and the aides on the entire country to appoint the ‘Qaazi-Ul-Quz’zaah’ (Chief Justice) for the entire country. In a case where the Ulama and the aides are negligent and apathetic in the issues of managing the said responsibility, then the general (Muslim) public may together mutually agree on appointing a Qaazi for the reason of deciding their religious cases and affairs. Now, if both the general public and the responsible member of community are negligent of this responsibility, then the most knowledgeable amongst the Ulama as per the Will of Allah will be regarded as the Qaazi and it will be become necessary upon the Muslims to turn towards him for their religious affairs.

Aala Hazrat (Ash Shah Imam Ahmed Raza Khan radi Allahu anhu) states in Fatawa Razvia as follows: *'In the affairs of the Muslims and for the reason of granting rights of administration for (the property) of Muslim minors (children),*

it is a necessary condition, for the Qaazi to be a Muslim. Thus it is clear about the necessity of Muslim Justices with authority in the Shariah in a Muslim state and where in reality there is no Islamic State, and the Muslims there have together after consultation appointed a Muslim as the Qaazi to settle their religious cases, then he will be regarded as per the Shariah he is regarded as the Qaazi. It is compulsory upon the Muslims to turn towards him for settlement of their affairs and they should act upon his commands. He should appoint the administrators of the affairs of the orphans who have no legal guardians and those minors who have no legal guardians should be married (when reaching age) on his recommendation.’ (Fatawa Razvia vol.7 – page 338)

He (Aala Hazrat radi Allahu anhu) further says, ‘To fulfill these religious necessities, to appoint a Qaazi after mutual agreement for these affairs and for the reason of appointing an Imam and Khatib for Jummah and for both the Eids, and in separation cases of Li'aan (cursing by parties in marriage), Unain (rulings regarding an impotent person), issues of taking a wife, rulings regarding minors without guardians and the annulment of marriages and related issues of puberty and other examples such as these, in which there is no legal implications, then, to appoint someone for this is without doubt advisable. Even the government has never objected to this. Even those people who have appointed their groups and have even sorted out their financial and religious as their primary system, then, this in this too, they find no objection from government.’

The most knowledgeable amongst the Ulama in the Country is made the Qaazi of his city and his jurisdiction and authority is his city including the nearest and furthest areas of (the city) and all its suburbs. The authority of the most knowledgeable Aalim of a district is his district. The authority of the most knowledgeable Aalim of a state is his entire state, whereas the authority and jurisdiction of the most knowledgeable amongst all the Ulama in the country is in different cities, towns and states through the agreement of the Ulama and aides of the numerous cities, towns and

states, for the administration of (affairs) and actually (he) has authority over the entire country.

After presenting the above detailed discussion, it must be said that both the general Muslim masses and the special servants amongst the Muslims know well that the Markaz (Centre) of the Ahle Sunnat is ‘Bareilly Shareef’, from where, for more than two hundred years the responsibility of guiding the Muslims in their religious and social affairs is being fulfilled. It is the result of this exceptionally given Direction and Judicial masterfulness, that the entire Ahle Sunnat wa Jama’at has recognized Bareilly Shareef as the Markaz.

The personality of the Mujaddid (Reformer) of the 14th Century Hijri Mujaddid-e-Azam Imam-e-Ahle Sunnat Aala Hazrat ﷺ needs no introduction. This is that unique personality of the Era and this Emperor of Hanafi Fiqh who was the most knowledgeable personality in the country. On the basis of his vast knowledge and is masterfulness in Islamic Jurisprudence, Aala Hazrat ﷺ was appointed in the exalted position of Chief Justice of the entire undivided India by the Will of Allah. He was the direction of the entire Muslims masses and the Ulama of India and he was the one towards who all turned for religious decrees. Aala Hazrat ﷺ then appointed his beloved student (and son) Mufti-e-Azam Aalam-e-Islam Hazrat Allama Mufti Mohammed Mustafa Raza Qaadiri and his chosen student and Khalifa Sadrush Shariah Hazrat Allama Mufti Mohammed Amjad Ali Razvi (May their blessings be upon us) as the Chief Justices of the entire India, just as it was mentioned in detail and presented in numerous composition on Moon Sighting, during the second seminar on Islamic Jurisprudence hosted by ‘Shar’i Council Of India’

Then, Huzoor Mufti-e-Azam Hind ﷺ appointed Sultaan ul Fuqaha

Taajush Shariah Hazrat Allama Mufti Mohammed Akhtar Raza Khan Al Qaadiri as his True Successor and Spiritual Heir handing him authority over all his Religious affairs such as in the field of issuing decrees and in Judicial matters and at the same time granted him authority over all his spiritual affairs. In other words, Huzoor Taajush Shariah is actually the Chief Justice of the entire India, and it is for this reason that in Bareilly Shareef, the general Muslim masses and the Ulama turn towards him for advice in appointment of Imam and Khatib for the Jummah and both Eids and for the announcement of Moon Sighting confirmations and all other issues related to jurisprudence and decrees and he in turn fulfills this great responsibility and due to his vast knowledge and his masterful ability in jurisprudence, his is appointed by the Will of Allah for the Leadership and the responsibility of Qaazi and the entire India accepts him as the one to turn towards in issues of judiciary and for religious decrees.

This year, during the Urs-e-Razvi, in an audience of hundreds of thousands, and in the presence of scores of learned Ulama and other religious Dignitaries, Huzoor Muhadith-e-Kabeer (Hazrat Allama Mufti Zia ul Mustafa Qaadiri Amjadi Qibla) announced that Huzoor Taajush Shariah is the Chief Justice of India as appointed through The Will of Allah and all the Ulama and Muslim masses present during this massive gathering immediately and wholeheartedly accepted this grand announcement. At the time of this announce on the state of Urs-e-Razvi, there were Ulama and Religious Dignitaries from all over India and from other countries in the World as well, such as from Pakistan, Bangladesh, Lanka, Africa, Zimbabwe, Holland and London. Also present were numerous Masha'ikh of highly acclaimed Khanqahs and Centre so learning.

A few of many that were present during this gathering are being named below:

1. Sadrul Ulama Hazrat Allama Mufti Tehseen Raza Khan, who is the grandson of Ustaz-e-Zaman Allama Hassan Raza Khan رض. He is also famously known as Muhadith-e-Bareilly. He is currently the Principal of Jami'atur Rida.

2. Ja Nasheen Faateh Bilgiraam, Raeesul Atqiya Hazrat Allama Haafiz Qaari Sayyid Uwais Mustafa Waasti Qaadiri Bilgiraami. He is the Sajjada Nasheen of Khanqah-e- Qaadiria, Chishtia, Razaqiyya Barkaatia in Bilgiraam Shareef, in other words the Sajjada of the Great Predecessor and Forefather of the Sayyids Bilgiraam Shareef and Marehra Shareef and Masoli Shareef, in other words Majma'ul Bahrain Imamul Awliyah Faateh Bilgiraam Sayyid Muhammad Da'watus Sughra who was the mureed and Khalifa of Khaja-e-Thaani Khaja Qutbud'deen Bakhtiyaar Kaaki alaihimur rahma. After hearing the announcement regarding Huzoor Taajush Shariah being appointed Chief Justice, he said, *'The stability of the systematic order of this world is unshakable through a few chosen personalities. In this century, the personality through whom this stability of the systematic order of the world can be seen seems to be Huzoor Taajush Shariah. Almighty Allah only causes such personalities to be born after centuries. He is truly worthy of the position of 'Qaazi ul Quzzah' and 'Mufti-e-Azam' (of this era) and this grand status is now only befitting his personality.'*

3. Bahrul Uloom Hazrat Allama Mufti Abdul Manaan Sahib A'zmi. He is a highly acclaimed Teacher and Mufti and is currently the Head of the Darul Ifta (Fatwa Dept) at Shamsul Uloom in Ghousi (India).

It must also be noted that after this announcement, Huzoor Taajush Shariah stood up and appointed Mumtazul Fuqaha Hazrat Muhadith-e-Kabeer Allama Zia ul Mustafa Al Qaadiri as the Deputy Chief Justice and

announced this appointment. Huzoor Taajush Shariah commanded Maulana Mohammed Shu'aib Raza Saaheb to explain the reason for this appointment further. Maulana Shu'aib Raza (out of modesty) presented Mufti Me'raj Al Qaadiri to present this (which he did).

After this, during the third Fiqh Seminar of '*Shar'i Council Of India*' when there were more than sixty highly accredited Ulama from numerous cities and states present, Huzoor Muhadith-e-Kabeer once again announced the appointment of Huzoor Taajush as Chief Justice and all of them accepted him as Chief Justice for the entire India without any protest and all those present supported this announcement. Now, with the exception of the fact that Huzoor Taajush Shariah by the Will of Allah is the Chief Justice, the Ulama and the other people of knowledge and wisdom have unanimously agreed to this and as per their agreement as well, he is regarded as the Chief Justice.

Amongst those present at this seminar were the following learned personalities:

1. Mumtazul Fuqaha, Muhadith-e-Kabeer Hazrat Allama Mufti Zia ul Mustafa Saaheb Qibla
2. Ustazul Fuqaha Hazrat Allama Mufti Qaazi Abdur Raheem Bastavi (Markazi Darul Ifta Bareilly Shareef)
3. Haawi-e-Usool wa Furoo' Hazrat Allama Mufti Aashiqur Rahmaan Saaheb (Principal Jaamia Habeebia Ilahabad)
4. Jaami' Maqoolaat wa Manqoolaat Hazrat Allama Mufti Shabeer Hassan Saheb (Principal and Shaykhul Hadith Jamia Islamia Ronaahi)
5. Mu'ammar Qawm-o-Millat Hazrat Allama Shabihul Qaadiri Saaheb Qibla

6. Hazrat Allama Maulana Mufti Muhammad Ayoob Saheb Naeemi (Principal Jaamia Naeemia Muradabad)
7. Shahzada-e-Sadrush Shariah Hazrat Allama Baba ul Mustafa Saaheb Qibla (Teacher Jamia Manzare Islam Bareilly Shareef)
8. Shahzada-e-Sadrush Shariah Hazrat Allama Fida ul Mustafa Saaheb (Teacher Jamia Shamsul Uloom Ghosi)
9. Hazrat Allama Maulana Sayyid Shaahid Mia Saaheb Qibla Rampuri
10. Hazrat Allama Maulana Salmaan Raza Khan Saaheb Qibla
11. Hazrat Allama Maulana Mufti Merajul Qaadiri (Teacher Jamia Ashrafiyah Mubarakpur)
12. Hazrat Allama Maulana Mufti Naazim Saheb Qibla (Teacher Jamia Ashrafiyah Mubarakpur)
13. Hazrat Allama Mufti Shu'aib Raza Saaheb Dehli
14. Hazrat Allama Maulana Sagheer Ahmed Jhokanpuri (Rector Al Jamiatul Qaadiria Richa)
15. Hazrat Allama Mufti Qaazi Qaazi Shaheed Aalam Saaheb Qibla
16. Hazrat Allama Maulana Mufti Muhammad Naazim Ali (Markazi Darul Ifta)
17. Hazrat Allama Maulana Mufti Habeebullah Khan Naeemi (Teacher Fazl Rahmaaniyyah Balrampur)

18. Hazrat Allama Mufti Akhtar Hussain Saaheb (Teacher Jaamia Aleemia Jamdashahi)

19. Hazrat Allama Maulana Mufti Azeez Ahsan Saaheb (Principal Tadreesul Islaam Basdila)

20. Hazrat Allama Maulana Mufti Fazole Ahmad Saaheb (Banaras)

21. Naqeeb-e-Ahle Sunnat Hazrat Allama Maulana Ali Ahmed Saaheb Siwaani

This is great blessing for the Ahle Sunnat wa Jamaat that the family of Aala Hazrat ﷺ has been continuing in this great service of the Islamic Judiciary. We pray for Almighty Allah to keep the blessings of Huzoor Taajush Shariah over us for a long time and may we be blessed with being compliant subjects to affairs of religion directed from his court. Aameen bi jaahi Sayyidil Mursaleen ﷺ.

Conclusion: Huzoor Taajush Shariah Qibla is currently residing in Bareilly Shareef and travels the world spreading his rays of knowledge and spiritualism, giving comfort to the hearts and souls of those thirsty for knowledge, wisdom and true guidance. Hazrat is currently having a massive Darul Uloom constructed in Bareilly Shareef called '*Jami'atur Raza'* which is already a source of knowledge and inspiration for those wanting to quench their thirst for knowledge and spiritualism.

I sincerely pray that Almighty Allah grants him long life and good health and allows his dream of constructing a Darul Uloom of this calibre to be completely fulfilled. We also make Dua that ALMIGHTY ALLAH blesses Hazrat with a long and healthy life and we pray through his blessing for

the Karam of all the Masha'ikh to be upon us forever. Aameen

A more detailed discussion on the life and works of Sayyidi Taajush Shariah can be found in the new book 'The Miracle of Raza, Sayyidi Akhtar Raza' which is being compiled by this humble servant (Afthab Cassim) and should be released very soon Insha-Allah.





Mumtazul Fuqaha,
Sultaanul Asaatiza,
Huzoor
Muhadith-e-Kabeer
Hazrat Allama
Zia ul Mustafa
Qaadiri Amjadi Qibla

Birth: Hazrat Allama was born on the 2nd of Shawwal Al-Mukarram in the year 1354. He was born on a Sunday in a town called Ghosi, today known as Madinatul Ulama (The city of Ulama).

Genealogy: Allama Zia ul Mustafa the son of Huzoor Sadrush Shariah Allama Hakeem Mufti Abul Ula Muhammad Amjad Ali, the son of Maulana Hakeem Jamalud'deen, the son of Maulana Khuda Bakhsh, the son of Maulana Khayrud'deen.

His Excellence: Mumtazul Fuqaha, Sultaanul Asaatiza, Huzoor Muhadith-e-Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi Qibla is amongst those learned and great Ulama, who possesses great and wonderful qualities. He is also well recognized for his Teaching, Oration, Writing, Eloquent Presentations, and manner of invitation, debating and numerous other qualities. His intellect and knowledge is so vast that when he delivers any discourse or presents any discussion, one cannot realize whether he has explained it from his intellect or after such intense research, for which there is usually not much time. After his discussion on such topics, if one goes through the authentic books, one will find that whatever he has mentioned is in accordance with all the authentic and reliable sources of knowledge. As for the condition of his alert sense of mind, it can be found that after lengthy journeys and after not sleeping for days on end, if one queries any law of Shariat with him, he immediately presents an answer without showing any signs of being tired or troubled. He has been blessed with knowledge of more than 60 thousand Hadith of the Holy Prophet ﷺ.

Commencement of Education: He attained his basic knowledge under the watchful eye of his beloved father, Huzoor Sadrush Shariah (alaihir rahma). Even during this tender age, the brightness of wisdom, intellect, and understanding, discussing and debating could be found in his blessed

personality. The reality of this, even Huzoor Muhadith-e-Kabeer himself acknowledges as a blessing upon him.

He says, ‘Once whilst I was being taught Surah Feel in Am’ma Paara (Last Chapter of the Quran), I asked whether Abaabeel (swallows) referred to the same ones which we see and I asked about what ‘Sij’jeel’ was.’

Huzoor Sadrush Shariah (alaihir rahma) explained this to Muhadith-e-Kabeer and then Muhadith-e-Kabeer asked, ‘Are these the same swallows which bombarded the elephants and destroyed them?’ On hearing this Huzoor Sadrush Shariah was very pleased and said, *‘Insha Allah, This son of mine will be a very great Aalim in the future.’*

This was the level of Hazrat’s understanding and knowledge, when he was just learning how to recite the Am’ma Paara. At this tender age, not only was he just trying to understand the alphabets and learn how to read the Quran, but his mind was focusing on the words and verses of the Quran and trying to understand the incidents in the Quran. The condition of his courage was that at this young age, he was respectfully asking such a question to a learned and great Giant of Islam like Huzoor Sadrush Shariah (alaihir rahma). He was querying from such a great teacher about whether the Abaabeel were not the same ones that we see flying and about the meaning of the word ‘Sij’jeel’, whereas usually children who are that young usually never think about what the word means of which incident it refers to. Actually they even find difficulty in paying attention to the proper Tajweed of how to pronounce the alphabets, thus leave alone them trying to understand the meaning of words they read.

Subhaan’Allah! Even after being given an answer by Huzoor Sadrush Shariah (alaihir rahma) they young Muhadith-e-Kabeer’s thirst to learn did not end. He still furthered queried about whether these were the

same swallows that had bombarded and destroyed the elephants. I am assuming that possibly he had heard something about the destruction of Abraham's army from his beloved mother, when he was much younger, but the intellect and excellent memory he possessed immediately directed his mind to the incident of Abraham and the destruction of his elephant army, the moment he was being taught how to read Surah Feel. This alone shows his wisdom, powerful memory and intellect, even as a child.

Today, most people don't even remember things that have to do with their daily lives. So many things people read in their prime and yet after a week or so, it becomes difficult for them to remember whether they dreamt it or read it.

Here, the memory and intellect and more so the interest and zest for knowledge in the young Huzoor Muhadith-e-Kabeer can be seen. Also, the beautiful words of Huzoor Sadrush Shariah that, '*Insha Allah, This son of mine will be a very great Aalim in the future.*'

This incident not only shows the power of his memory and his intellectual genius, but also proves that he had been blessed with studying under the guidance of his beloved father, Huzoor Sadrush Shariah (alaihir rahma).

Before leaving on his second Hajj, Huzoor Sadrush Shariah (alaihir rahma) sent him to Nagpur to study under the watchful eye of Faizul Aarifeen Allama Ghulaam Aasi (alaihir rahma). Here he studied the basic Arabic books under his care.

Then, in Shawwal 1369 Hijri, he enrolled at Jamia Ashrafia (Mubarakpur) under the special care of Muhadith-e-Muradabaadi Huzoor Haafiz-e-

Millat Allama Shah Abdul Aziz Mubarakpuri (alaihir rahma). Huzoor Haafiz-e-Millat (alaihir rahma) chose him as one of his blessed students and gave him very special attention, teaching him and instructing him with complete attention. He studied numerous books personally under the hand of Huzoor Haafiz-e-Millat (alaihir rahma).

After Graduating in 1377 Hijri, Huzoor Haafiz-e-Millat (alaihir rahma) did not stop teaching him. He taught him privately away from everyone else and placed his very special attention on him. Whilst studying at Jamia Ashrafia, his amazing intellect and wit was prominent even amongst his fellow classmates. He always attained the best position in class compared to all his classmates and this was because of his wit and intelligence and his desire to strive to attain knowledge. Even his teachers acknowledged his intellectual capacity.

Hazrat Allama Sayyid Shah Abdul Haq Saaheb (alaihir rahma) once asked Huzoor Haafiz-e-Millat (alaihir rahma), ‘What is our young man (referring to young Muhadith-e-Kabeer) studying?’ Huzoor Haafiz-e-Millat (alaihir rahma) ecstatically proclaimed, *‘The amount of pleasure I get from teaching these special sciences of knowledge to him (Allama Zia ul Mustafa), I would not get in teaching a hundred other students.’*

It must be also noted that the kind of teacher who has a special zest for teaching finds it difficult to teach in a crowd of too many students and he is never excited by huge crowds around him, but when he finds a student with such powerful mental and intellectual abilities, then he finds great pleasure in training and teaching such a student, even though it may be for a short space of time. Those who have true inner sight will better be able to understand the deep secret when Huzoor Haafiz-e-Millat said, *‘The amount of pleasure I get from teaching these special sciences of knowledge to him (Allama Zia ul Mustafa), I would not get in teaching a hundred other students.’* In

other words, the intelligence and effort that Muhadith-e-Kabeer showed in his studies was more than that which a hundred students put together would be able to show.

Huzoor Haafiz-e-Millat (alaihir rahma) would often be heard saying, ‘Whatever I have attained from Huzoor Sadrush Shariah, and I have given all of it to Zia ul Mustafa’

This which Huzoor Haafiz-e-Millat (alaihir rahma) was saying, is actually that which is said in the Arabic language when ‘Maa’ is used to show definitive meaning, and which is used to show an open clear point which means everything. Thus, this includes all the apparent and hidden branches of knowledge.

Titles Given To Him: He was so great in Fiqh that he was given the title ‘Mumtaz Al Fuqaha’ which means ‘The Unique one from all Jurists’. The titles given to Allama Sahib have been bestowed upon him by learned Scholars. After Allama Sahib graduated from Mubarakpur he took part in a competition, the competition was on the topic of Fiqh. The winner would be given the title, ‘Mumtazul Fuqaha’. Allama Sahib was competing with many scholars from all around India. He came first and was given the title.

Huzoor Muhadith-e-Kabeer has written thousands of Fatwas which are in the process of being compiled. Over 50 years of constantly writing Fatwas, Allah knows how many they are. Serving the Muslims as a Mufti is the best way of working for the Deen according to the Ulama. Allama Zia ul Mustafa today is the head of the Shar'i council of India. He leads the Fiqh Seminars in Bareilly in India.

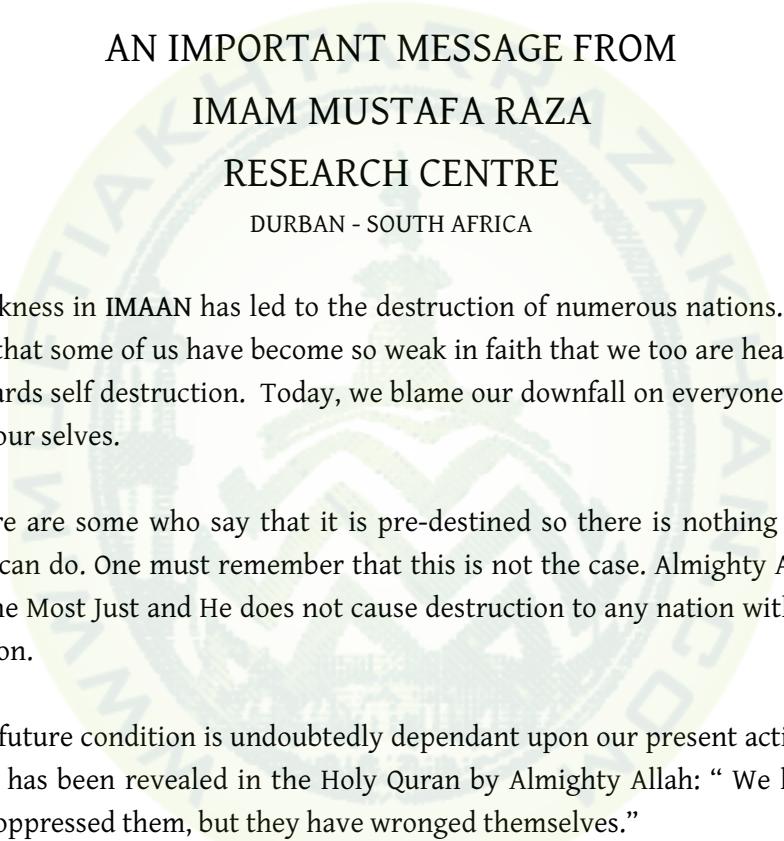
Books And Treaties: Huzoor Muhadith-e-Kabeer is presently writing the Sharah (annotation) of Tirmizi Shareef which none of our Sunni Ulama have as yet done.

Teaching: He has been engaged in tadrees (teaching the Deen) since the age of 22. He has taught Hadith for over 40 years. His students reside all over the world. Recently a list was compiled which reached over 30'000 students. This was all of those students whom the Madrassa has a record of. Every year Allama Sahib is invited to over 30 institutes for Khatm-e-Bukhari, where they study the last few Ahadith from Allama Sahib so that they can say to the world that I am a student of Huzoor Muhadith-e-Kabeer. Every year over a thousand new books and pamphlets are published in the Sunni world of India, according to the Islamic Literature Board in Lucknow, 95% of the authors are students of Allama Zia Al-Mustafa.

Allama Sahib travels all around the world delivering speeches and attending conferences. They say, 'Not a day of Allama Sahib goes by until he does a speech for at least an hour in which he recites many Ahadith of the Prophet (peace be upon him) on one specific topic, even when he is travelling'.

There is so much that can be said about this great personality, but in this brief document, we summarise this discussion of this point. We pray for his long life and good health and for him to be our guide in this world and in the hereafter. Aameen

The Sword of Raza: A more detailed discussion on the Life and Works of Huzoor Muhadith-e-Kabeer can be found in the book, The Sword of Raza, which has been compiled by this humble servant (Afthab Cassim). The book is available online and in hardcopy as well.



AN IMPORTANT MESSAGE FROM IMAM MUSTAFA RAZA RESEARCH CENTRE

DURBAN - SOUTH AFRICA

Weakness in IMAAN has led to the destruction of numerous nations. It is sad that some of us have become so weak in faith that we too are heading towards self destruction. Today, we blame our downfall on everyone else but our selves.

There are some who say that it is pre-destined so there is nothing that one can do. One must remember that this is not the case. Almighty Allah is The Most Just and He does not cause destruction to any nation without reason.

Our future condition is undoubtedly dependant upon our present actions. This has been revealed in the Holy Quran by Almighty Allah: “ We have not oppressed them, but they have wronged themselves.”

“ Your Rub is not so, that He may destroy communities without reason, and the people there are good.” and Almighty Allah says, “ This is in exchange of that which your hands have sent ahead, and Allah does not oppress His servants.”

These verses of the Quran emphasize the consequence of our actions. Almighty Allah does test a community with some difficulty. This is only for their upliftment. However, as I have mentioned earlier, some ignorant people may reply 'That even Allah is not Just' (Allah forbid).

These are definitely the words of ignorant people, for Allah will not place a burden on you, that you can not bear, for He is our Creator, Our Rub and undoubtedly He is Most Just and Most Merciful.

We have become the slaves of the world and live corrupt lives. Actions such as adultery and fornication are one of the means of our destruction.

Adultery has become rife in many communities today and people show no remorse or fear for their actions. It has also sadly become part of the lives of many. We have forgotten the injunction of Almighty Allah in the Holy Quran, “ Say to the Believers, that they should close their eyes and protect their private ornaments.” This implies that one should close ones eyes if one is confronted by a shameful sight.

It is narrated from some Sahaba-e-Kiraam, that there are six frightening adversities of adultery. Three of these adversities relate to the world and three to the hereafter:

(1) *Ones sustenance is decreased in this world;*

(2). *Ones lifespan is shortened;*

(3). *the face of an adulterer or adulteress becomes disfigured*

(4). *Displeasure of Allah in the hereafter;*

- (5). Being disgraced on the day of Resurrection;
- (6) Being thrown into Jahanum (hell).

We need to realise that our actions are destroying us. Rather than complaining and looking for false direction, during times of difficulty, one should maintain patience (sabr) as 'Allah is with those who are Patient'. It is also the whisperings of Shaitaan which enter our hearts to try and make us lose our faith.

Dear readers! Take pleasure in knowing that 'Allah is with those who have patience' and perform good deeds, for Allah loves those who are pious. Stay away from all corrupt and misled sects and people. Remain on Maslak-e-Ahle Sunnat, Maslak-e-A'laa Hazrat. Protect your Imaan and the Imaan of those around you from those who claim to be Sunnis yet in the guise of being Ahle Sunnat, try to corrupt our Imaan and our Aqida.